The Pastor

JUNE ◆ NINETEEN AND FIFTY ON

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The Pastor

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EDITORIAL

"For God and Country"

WHERE is a man to place his supreme loyalty in times e these? This may be a difficult question; for he has ny loyalties. At times one of them demands first im- tance and then another, depending upon the circum- nces in which he finds himself. Sometimes it is his nily that seems to be supreme in his life, sometimes church, sometimes his nation, and sometimes his job. e Christian man does not deny his loyalty to any of se institutions and interests. But he is compelled to p ever before himself an understanding of where his dinal devotion is.

When the question arises as to where one's *first* loyalty s, perhaps the answer takes one of three general rses. First, it may be taken for granted that it is to d, but with such complacence that it has little mean- . Second, it may be recognized as changing with the cumstances of the moment. Or, third, a person may sciously so live that he attempts in every moment to ce his life under the will of God. All this is said because think it important for pastors to oppose the first two itudes and to champion the third.

Translated into terms of its relevance to a major issue our time, this matter of loyalties becomes highly sig- icant. In the current state of international conflict, as past wars, the citizen finds himself supporting a dual alty. It is expressed in the saying that we are fighting r God and Country." It is expressed also in the folk ng about "the Bible on the table and the flag upon the ll. . ." The church has for the most part upheld this d of attitude; for it makes clear that the citizen does t leave God out of the picture. This dual loyalty is to commended when it is recognized that the prime alty is to God, but it is to be condemned if God is ought of as a second interest.

Sometimes we use the same words to mean quite differ- t things. Some persons may, in the name of "God and untry," justify their backwardness in such matters as pporting missions, general contributions, or church ilding and improvements programs. Others may sup- rt missions, giving, and improvements for the same ason—in the name of "God and Country." We cannot ll whether they are backward or progressive by the rds they use, but we can tell by the meaning given them displayed in their loyalties.

We are living in a time when many are being put to the st of their faith. Questions of the church and war, the urch and the state, the church and economic justice e the live issues of our day. The church has a stake in these issues whether as sources of conflict on a world scale or in the lives of individuals.

Christians of the second century were persecuted by Roman officials for not being loyal to the emperor and the state. Tertullian records their plea that they were not being disloyal to the emperor, but only rejected his idols, placing God first. This was evident from their prayers for the emperor's safety: prayers not to the Roman idols having "hands soldered with lead," but to "God the eternal, God the true, God the living. . . ."

They did not raise—nor or we raising here—the issue of God versus country. A Christian ought to be loyal to his nation; for the nation has been fundamental in the ordering of society. It doubtless will continue to be for some time to come. The issue is whether we see that fidelity to God comes before any other loyalty.

This means, for one thing, that in the light of this divine loyalty we must see beyond our own national interests. We are in a time of tremendous development in international relationships. History has brought nations into such close proximity, both physically and culturally, that a narrow national basis for co-existence can no longer be accepted.

But perhaps this issue takes its most relevant form as it reaches the young members of our congregations. It is here that every pastor is directly concerned. Just now Methodists are observing a special day, through which they have been charged to "support college students and the Christian work of our church in universities and colleges. . . ."

The church will be neglecting its loyalty to God if it fails to minister to the young men and women whose lives are being disrupted by the national interest. Except for periods of declared war, the problem in this area may become unprecedented. The young men of the nation are facing the problems of dislocation from school, from family, and from vocation because of military service or the prospect of it. Many are being delayed in starting their families—and thus the young women are involved. As these young persons face their obligation to their nation, both they and the church that ministers to them must see that their religious interests are cared for—that the first loyalty is to God.

A radio commentator was heard recently to say words to the effect that freedom was the greatest thing in the world. That is true—but only if one is talking about the freedom of the Christian man that Martin Luther once spoke of.—*N. S. C.*

A Challenge from Honest Doubters

By O. HERSCHEL FOLGER

It is sometimes said that as we grow older we grow more religious. Tw questionnaires given by this author to the same group twenty years apa indicate youthful hopes changed to middle-aged doubts. He serves Asheb Street Meeting of the Religious Society of Friends, Greensboro, N.

"OUR young people think . . ." is an expression introducing many statements in church gatherings by adults who really have not the slightest idea what young people think or the remotest notion of what effect their present thinking will have when they become adults. One adult talks glibly of the "revolt of youth" while another insists "there ain't no such animal." One declares young people never have been more excellent than they are now, and others are just as certain that they are going to the dogs. Whether or not what they think as youths is closely related to what they think as adults nobody seems to know.

I decided with one student body in a church-related preparatory school that I would inquire as to what they thought about many things. There is nothing unusual about that, however valuable it may be. Others have done likewise. The departure I made was that twenty years later I asked the same group similar questions and compared their answers with those written two decades earlier. The results were startling.

In the first investigation it was learned that 65 per cent of the young people attended church services regularly when they were at home, although one admitted that his job as altar boy was the chief reason for his regularity. Several of them classified themselves with that host of adults who make an annual pilgrimage to some church at Easter time.

The most enjoyable part of the service was voted by 35 per cent to be the hymns and by 17 per cent the sermon. Almost every item in the usual order of service was most enjoyed by someone. One boy, a church treasurer in embryo, even listed the offertory as his preference. Some were so discriminating as to refuse approval of any item, per se, but insisted upon choosing the best from each service. Two young people were caustic enough to name "the end" and "the recessional" as the most enjoyable event.

They were unanimous in their enjoyment of the hymns, though this reaction might not exist in the average service since their school songs were adapted to them. Some expressed their pleasure at hearing music any time. Their favorite hymns were: "In the secret of His presence," "Just for today," and "Abide with me." "Holy, holy, holy" was popular, but since we learn by repetition this song may have had an undue advantage.

Eighty-five per cent appreciated the public scripture readings. Ten per cent read the Bible daily, the rest very seldom: "when homesick," "when blue and thoughtful." There was a general confession that they needed it more than they used it: "ought to," "intend to," "just don't get around to it."

Their response to preaching indicated that sermons could be made more helpful to youth if the young people are not simply left to pick up a few crumbs from the table where the adults are feasting. They remembered no text and few ideas, did not like the "formal" and "affected," and their most vivid recollections were the stories used as illustrations. The "practical" sermons appealed most: "Vocations," "service," "Christ in everyday life," "our two selves," "inconsistencies," "how to pray," and "being square."

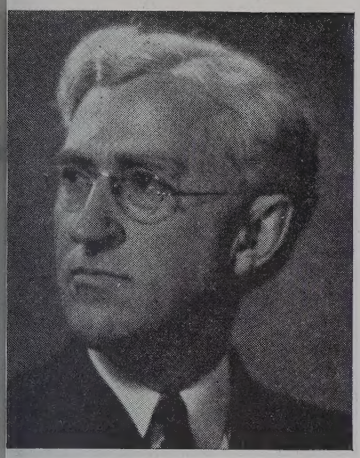
Most of them did not discuss religious questions with anyone very often. When any religious question was discussed at all, it was usually with members of the family, "never with anyone at school."

In answer to the somewhat introspective question, "What does Jesus mean to you?" there were some of the generalities which might be e pected, including "love," "life," a "truth." One simply said "a lot"; a other compromised with "a m whose life is worth following to a ce tain extent"; and another "a ve holy man who lived a long time ago To many he was an ideal and "e bodiment of everything good." The was little theological implication b an emphasis upon help and a reac ness to admit shortcomings: "He willing to help me when I do my pa which I don't."

It may be charged that the repli to the second inquiry to the san people twenty years later, when th were nearing their forties, would l unscientific. "Since only the most r ligious would reply, no cross sectio opinion could be obtained." This what I expected. I invite comment a explanation of the astounding fa that *not one reply was received fro anyone interested enough in Christi thought and worship to be attendi any church regularly!*

Does this mean that there were religious enthusiasts or that those i terested in the church were satisfi and unappealed to by a questio naire? One observation may at lea be made: the replies came from tho who had done a good deal of thin ing about it and had definitely c cided to forsake institutional religio and not from those who were simp indifferent. Since both investigatio were undertaken anonymously, the was no way of checking each in vidual's change through the years.

Perhaps it would be most profitab to quote from their letters, maki little comment. They seemed to fe little need for religion: "I seem have little capacity for religious e perience. In spite of the fact that



n not religious I am a man of good ll with a pretty good score of living to a code of ethical behavior." have never felt the need for religion my own life, and religious subjects ve very little interest for me." "The ble has meaning for me only as a pe of literature. When I attend urch, which is rarely, I go for the geantry, music, and color."

Some of them could not accept gma or customs: "Practically all y life I have been unable to accept hat I understand to be the funda- entals required for 'faith' in the hristian religion. Accordingly I have church life and have never taken ny active part in religious ob- rvances." "Some ministers go into e field for neurotic reasons, and ere is a tendency for them to fancy nemselves psychotherapists." Frankly, sermons for the most part ther bore or irritate me. If there is point that intrigues me, I am ored, and if I am interested I am at e same time irritated because I can't eak up and argue the point a bit. I ave for a great many years found it ard to listen to sermons, without nowing why."

There is respect expressed for what e church does and for the factors r which it stands: "I am in no way ntagonistic toward the Christian re- gion. I recognize fully what a splen- id work the churches perform. I in- nd to see that my own children have thorough education in the teachings f Christianity, and that my own in- bility to accept the theological achings of the church shall not olor their religious conclusions." "Christianity has become an ideal way of life; the more closely one follows it the more closely one becomes attuned to life and thus achieves greater happiness for all." "I have tremendous respect and admiration for the sincerity, devotion, self-sacrifice, and humor of the ministers and, above all, their fearlessness in facing a changing society and a changing concept of religion." "The Christian life looks more desirable to me but rather hopeless of attainment for civilization at large." "My friends have a deep feeling for religion that apparently has no need for churchgoing to sustain. In my busy life I feel the time is better spent in other ways." "I have been interested in the social service and educational aspects of the churches' work, and in the psychological and emotional aspects of Christ's teaching. Christianity is the most effective way to assure happy living together, but I feel it must be applied flexibly."

Conclusions from the replies in the second group will be less reliable and more speculative than from those in the first group since replies to the first questionnaire were written in the schoolroom by 100 per cent of the students. No replies to the adult inquiry from the religiously interested or from those antagonistic to religion, if either existed, were received. There was an arresting similarity in the attitudes expressed. The writers sounded intelligent in their thinking, well meaning in their motivation, and happy in their outward lives.

These facts constitute an uneasy challenge to all who wish the church well. Many discrepancies may be taken into account but, with all allowances for "extenuating circumstances," it is still disconcerting to observe the difference between the generally favorable and hopeful sentiment in evidence among a majority of the students and the critical or indifferent attitude of the same individuals as adults.

What are some possible conclusions?

1. Human beings are not all made from the same mold. "We are all queer but we are not all queer alike." Particularly in emotional and mystical endowments is there variance to be found. To face that fact gives courage to the downhearted and patience to the intolerant.

2. Extreme care needs to be exercised lest the "courage of one's convictions" becomes merely the source of his dogmatism. A triumphant faith should have no fear of examination. "There is more faith in honest doubt, believe me, than in half the creeds." The heretics of yesterday are canonized today.

3. It should be made more evident that the church's much-admired social service is an outgrowth of spiritual life. The will of God, the Kingdom of Christ, "that of God in every man," are basic incentives for the highest sociology and the broadest humanitarianism.

4. Change in customs and methods is inevitable. There is no everlasting ordination or previous immortality or predestination about the church's machinery or procedures.

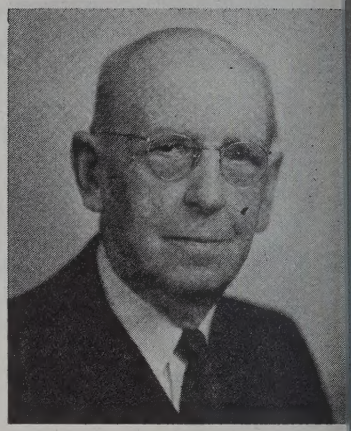
5. Everything should be made more meaningful. Ritualistic squirrels in an ecclesiastical cage have no appeal to the alumni of any school. The past has given us a great heritage but it cannot save the present for the future. The rich ore of Christian experience needs to be mined and its gold refined.

6. Negative influences are usually unmentioned and sometimes even unrecognized, but they are accessories before the fact. Inconsistency, thoughtlessness, unkindness, unrealized hypocrisy have kept more than one young person away from religious participation in later life.

Whatever else can be said about the adults in our study, apparently there was something lacking in their intimate associates: no spirit that was "caught as well as taught," no gospel that was both persuasive and pervasive, no spiritually productive zeal, no enthusiasm to disturb their complacency, much less turn the world upside down. The church as the only enduring institution in the past two thousand years, and as the center of the cosmic and the eternal, is recognized. The appalling fact remains that so many brilliant researchers in science, creative workmen in the fine arts, influential leaders in human affairs, have found the church inadequate as a power for their needs or a channel for their energy. It is a challenge to every churchman.

LITURGY

Pulpit or Altar?



By JOHN ROBERT VAN PELT

Preaching and liturgy need not be set up as competitors for first place in Christian worship. They belong together, says the writer; for both witness to the crucified and risen Lord. He is professor emeritus of Christian Doctrine, Gammon Theological Seminary, and now lives in Worthington, Ohio.

ARE WE thus set before an alternative? Must we honor the one at the expense of the other? Or is there an over-all principle that honors both pulpit and altar by integrating them? This is a basic issue wherever preaching is a part of Christian worship.

The answers to the question are strikingly diverse. In general, however, they will be found to represent one of three points of view. On the one hand, an earnest plea is made for the primacy of preaching, "the centrality of the pulpit." In antithesis to this many insist that worship rather than preaching is the thing of first importance. And then there is the judgment that the two are inseparable elements of a higher unity. It is in behalf of this third standpoint that these lines are written.

Doubtless both the first and the second standpoint represent indispensable values, but each is partial. Each is right in what it affirms, wrong only in its failure to appreciate the other side of the whole truth.

Advocates of the first standpoint remind us the *faith cometh by hearing, and hearing by the word of God;* that Paul recognized prophecy as the greatest of the spiritual gifts, and said concerning himself: *Christ did not send me to baptize, but to preach the gospel.*

On the other hand, those who would accord to worship rather than preaching the chief place in the services of Christian congregations can appeal to many of the grandest passages of Scripture as well as to the richness of blessing that comes through the Church's hymns and prayers. Today, as of old, the house of God is most fitly called the house of prayer. As we enter its gates our overmastering feeling should be: "Lo, God is here! Let us adore."

On the one hand, then, we hear the call: *O come, let us worship and bow down;* on the other: *O earth, earth, earth, hear the word of the Lord.* Do not the two calls represent two aspects of an indivisible unity?

Let us consider apostolic instruction in the matter. In his discussion of *spiritual gifts* Paul reminds the enthusiasts of Corinth that, with all their variety, the gifts are one both in their source and in their end. *But all these worketh that one and the selfsame Spirit;* and they are all designed to serve the one end of building up the Body of which Christ is the Head. The same thought is set forth in a grand passage in the Epistle to the Ephesians (Chap. 4).

But Paul's most pointed setting forth of the principle that must control the worship of the church is found in his letter to the Colossians (3:12-18). The heart of the passage runs as follows: *Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*

The various modes of worship practiced in the different branches of th Christian Church reflect, with at leas approximate fidelity, their differen conceptions of the nature of the faith This appears most strikingly when w compare the worship of Roma Catholicism with that of evangelica Protestantism.

Catholicism, while holding fast i its own way to the authority of th Word, lays special stress upon the ele ment of mystery in religion. This fea ture of Catholicism appears not onl in the mass and the whole sacramenta system, but also in the requiremen of implicit faith and the conception o the priestly mediation of divine grace Evangelical Protestantism, on th other hand, while recognizing the ele ments of mystery in religion, is em phatically the church of the Word.

Therefore, when anyone lifts up hi voice in behalf of a more zealou preaching of the Word, our hearts re spond in full accord. Yet, remember ing the rich blessings so often re ceived in Christian song and praye and in attending to scripture lessons we feel that it would be impossible t set too high a value upon these part of the service.

The true preaching of the Word i also an act of pure worship. A mes senger bearing good news from Goo makes his act an offering before th throne of grace. While the sermo must be worship, those parts of th service which, in a special way, w designate as "worship" should b conceived and carried through as par ticular offices in the church's all-com

ehensive ministry of the Word. The urch's hymns must voice the gos- l and its prayers must be conceived d formed in the light of the Word God. The sacraments cannot con- t in act alone. Their meaning is st set forth in speech; it is only n that the symbolic act becomes, Luther phrased it, "the visible rd."

That the architecture of our urches should serve as a mighty aid elevating and purifying our wor- p seems axiomatic. But the state- nt—not infrequently heard—that per church architecture conveys Christian message just as truly as word must be rejected as a grave or.

But let us consider a broad analogy. e heavens declare the Creator's ry, and "earth, with her thousand ices, praises God." But they do not w us our sin nor tell us of God's leeming love. The grand tones of organ sometimes give us a pre- timent of heavenly things, but they not speak forgiveness to a guilty l.

The architecture of our churches, m the noblest cathedral down to humblest chapel, can bear witness man's deep reverence and lofty piration, but it cannot tell us of the e of God that passes knowledge. All s can come only through the Word, th's witness to Christ, the Living rd. Architecture and music can ghtily reinforce the Word; they not take its place.

The details of church architecture their relation to worship are of eat significance. Christian symbol- n not only renders more vivid our se of things divine: it is itself an of worship, reflecting that which mes to us through the Word. The ht placing of altar and choir is a tter requiring special attention. t the singers be disposed in contra- sition in the chancel, leaving a clear ssage to the altar, which would be ced at the focal point. The choir ll then appear as an organic part of church's appointed ministry and the same time feel themselves rged in the whole body of wor- pers. The altar, thus placed, nds, for the people, as a solemn tness to the church's faith in the ucified and risen Christ and, for the preacher, as a constant reminder that both pulpit and altar are set to bear witness to the same Christ.

It will be generally acknowledged that in most of our Protestant churches the problem of ordering public worship has not received the attention that it deserves. Out of a growing sense of a serious lack at this point has sprung a significant liturgical movement. That in its main intention the movement stands for something of real value few will deny. Earnest criticism and patient study, however, will be indispensable if real progress is to be made.

The movement has made itself felt not only in the churches rather loosely described as nonliturgical, but also in those which are definitely liturgical. The Lutheran churches have been prolific in the production of liturgical systems, but no one of these has gained anything like universal acceptance among the various branches of that communion. Some of their leading thinkers have made important suggestions for the improvement of their modes of worship.

With the Anglicans (among Protestants the liturgical church *par éminence*) the case is strikingly different. Since the first formation of a liturgy for the Church of England, it has been the avowed desire "to keep the mean between the two extremes, of too much stiffness in refusing, and too much easiness in admitting any variation from it." [1]

In point of fact, however, the extraordinary beauty of its language has held the people as in a spell. In the four centuries of its history there have been no important changes in the main body of the document. Yet even among Anglicans the movement favoring progress in liturgical matters has made itself felt.

In the life of faith there is a certain polarity, too deep for man's full understanding. The poles are liberty and law. Or, in special reference to worship, let us say: liberty and order. If at first they seem to be contrary the one to the other, we come at length to see them as elements of an essential unity, to understand that neither can subsist without the other. True liberty cannot be lawlessness, and the perfect law is the law of true liberty.

The realization of this twofold principle in the worship of the sanctuary should be our constant aim. We dare not assume that any time or in any place Christian worship has been quite ideal. Of one thing, however, we may be sure: pure worship is first a matter of spirit and second a matter of form.

No form is to be regarded as sacrosanct and unalterable. However various its forms, our worship must always be true to the twofold principle expressed in these words of Paul: *Let all things be done decently and in order. . . .* and *where the Spirit of the Lord is, there is liberty.*

When a Christian congregation worships God in the unity of the Spirit and in the light of the Word, it will be impossible for the preacher to think of all that comes before the sermon as "preliminaries." A lesson from Holy Scripture, an anthem (which represents the spirit, if not the very words, of the Bible), hymns of the Spirit sung with fervor, the united offering up of prayers taught by the Spirit—are these mere preliminaries?

If the office of the preacher must stand in the name of the Lord Jesus, must it not be so also with that of the choirmaster and his singers? We speak of their work as "the ministry of music." It is that, but also more. It is a vital part of the ministry of the Word. Various Protestant communions, in their books of church order, expressly state that in their services nothing shall be said or sung that does not have the church's sanction. In many congregations, however, the principle is sadly disregarded. The occasional singing of a hymn addressed to the Virgin Mary can pass unnoticed. Schubert's "Ave Maria" appears as a solo not infrequently. Even Henley's thrilling but godless poem "Invictus" has sometimes been heard in the sanctuary.

Whether we are among those who seek to promote the liturgical movement or those who are doubtful of its value, surely we can all stand together upon the solid platform of acknowledged first principles and join in the common endeavor to render our worship more nearly what it ought to be. *Great is the Lord, and greatly to be praised.*

[1] From the Preface, *The Book of Common Prayer* (The Church of England).

homiletics

Go, Stand

If the Christian Church is to be true to the gospel, it cannot remain quiet the midst of a society engulfed by economic expediency and prejudic declares the author. Its task, rather, is to make a total witness to t gospel before all men and nations. Pastor Britton serves Southside (Congreg tional) Church, Lexington, Ky.

But at night an angel of the Lord opened the prison doors and brought them out and said, "Go and stand in the temple and speak to the people all the words of this Life." And when they heard this, they entered the temple at daybreak and taught (R.S.V.).

THE ACCOUNT of the release of the apostles from imprisonment in Jerusalem, which appears in the Book of Acts, is a miracle story. But the most significant matter in the story is to be found not in the miraculous appearance of an angel to men, but in the words the angel is reported to have said—words which applied not only to the imprisoned apostles, but which come as a present-day clarion call to the Apostolic Church: *"Go and stand in the temple and speak to the people all the words of this Life."* Witness to the gospel, the angel is saying, the gospel of peace and righteousness and love. Where there is unrest, where there is oppression, where there is misunderstanding: Go, and stand, and speak.

The church of the New Testament was a witnessing church. Think of the Apostle Paul. His faith compelled him to witness. *Necessity is laid upon me,* he said. *Woe to me if I do not preach the gospel!* And that dramatic conviction could well have been echoed by the entire Christian community. The New Testament church felt compelled to witness.

I

But what kind of gospel was that which the apostles preached? Surely, it would be impossible here to discuss, even in summary, the entire meaning of the gospel of Christ. But some of its important aspects—some which touch us in our common life—we can discuss.

First of all, the gospel of Christ was a gospel of Peace. The New Testament witness to the birth of Jesus said that his coming introduced an era of *peace on earth.* In the Sermon on the Mount, Jesus himself proclaimed that *Blessed are the peacemakers, for they shall be called sons of God.* The author of Ephesians exhorted his readers to be *eager to maintain the unity of the Spirit in the bond of peace.* This is an important part of the gospel message, a plea for harmony and concord, through devotion to the Prince of Peace.

But the gospel of Christ was also a gospel of righteousness. The nativity song spoke not only of *peace on earth,* but also of *good will* [which is the foundation of fair dealing] *among men.* At Nazareth, as he set forth the purposes of his ministry, Jesus said that he had been sent *to set at liberty those who are oppressed.* His most scathing complaint concerning the scribes and Pharisees came as he pointed out that though they tithed *mint and dill and cummin,* they neglected *the weightier matters of the law, justice and mercy and faith.* The New Testament witness to the gospel is permeated with exhortations to fair play and equity, through devotion to the Lord of Righteousness.

But above all, the gospel of Christ proclaimed by the early church was a gospel of Love. John pictured Jesus declaring that *By this all men will know that you are my disciples, if you have love for one another.* An epistle of John states that one cannot truly love God unless he loves his brother. Paul wrote to the Corinthians of a love that bears and believes a hopes and endures all things. Sure the very heart of the gospel messa is here—in a self-giving concer through devotion to the King of Lov

All this is involved, then, in t words of the liberating angel to t imprisoned apostles: Witness to t gospel—the gospel of peace a righteousness and love. Where the is unrest, where there is oppressio where there is misunderstanding: G and stand, and speak.

II

But this message applies not only the apostles of old; it applies to t church of today. For the Christi Church of our time is not witnessi as it should to the gospel. Bish Stephen C. Neill states (in the A sterdam Series) that "the church have been marked by timidity rath than by courage." Yes, and by ind ference, too, and by fear. Too mu of the church today remains in t prison of unconcern, of shyness, a of fearfulness. It is often silent wh its voice should be heard.

Gonzalo Báez-Carmago, a Prote tant leader in Mexico, has told standing before an image of Christ one of the shrines of that country (s "In Latin America," *Protestantis* W. K. Anderson, ed.). He describ the image as "beautifully carved a dressed in white. But an ugly obj disturbed the serene beauty of its fa It was an iron padlock, piercing h lips and closing them tightly." D Carmargo adds that he inquired " a devout woman, kneeling close b

...nd Speak

A Sermon by THOMAS H. BRITTON

...she told me, 'Why it is Our Lord ...he Padlock. So miraculous! If you ...e a secret, pray to him.' " That, he ...l, is a "symbol of the Christ of ...in America." But the padlocked ...ist is also a symbol of much of ... church of the United States of ...erica, and much of the church of ... world!

...A radio commentator recently esti...ted that a high percentage of the ...erican people are opposed to the ...vities of the United Nations. Cer...ly it is true that many of our peo... do not see that the United Nations ...s faulty as that international ...anization may be—is the one great ...e for peace in the world. It is im...fect, surely. But it can become ...nger and better, and without com...mise to the forces of injustice. God ...s imperfect means to accomplish ...ny of his purposes; and Nels F. S. ...ré is right that to say that the em...yment of such means is compro...e is "to claim . . . to be better ...n God" (*Christianity and Society*, ...rper & Bros., p. 201). Surely, the ...ristian Church, if it is true to the ...pel, must proclaim in our day con...ning the United Nations: *Blessed ... the peacemakers, for they shall be ...led sons of God.*

...How often these days we hear that ...r is inevitable. How often we hear ...t we should fight Russia now and ... it over with. In the midst of this ...fusion of tongues in talk of war, ... voice of the church should sound ...th. The Christian Church, if it is ...e to the gospel, must speak to all ...n and nations, urging them to be ...er to maintain the unity of our ...rld *in the bond of peace.*

...Concerning the issues of interna...nal strife or concord, the angel of ...d is speaking to the church: Come out of the prison of indifference and timidity and fear. Open the lips of the padlocked Christ. Go, and stand, and speak!

III

With reference to the role of the church in economic questions, words written forty years ago are still sadly true: "The Church has always been ready to offer comfort in times of distress and illness. . . . But it has not loved its neighbor as it loved itself. It is not going to the root of social suffering, and attempting to cut it out" (Charles Stelzle, *The Church and Labor*, 1910).

The slums of any American city should convince even the most optimistic person that we are far from solving the problem of a fair distribution of wealth in this land of plenty. In spite of considerable progress on the part of our working people, there are still many who are economically oppressed, and who should be set at liberty. The most condemning fact of the matter is that many of the oppressors are leaders in the church. The church should be outraged! We need the voice of an Amos in our midst, saying to our economic and political leaders: *Let justice roll down as waters, and righteousness as a mighty stream* (Smith trans.). Surely, the Christian Church, if it is true to the gospel, must say to the exploiters of the weak and oppressors of the poor: "You neglect the weightier matters in your economic dealings, justice and mercy and faith in the dignity of God's own."

Concerning the issues involved in the economic life of our people, the angel of God is speaking to the church: Come out of the prison of indifference and timidity and fear. Open the lips of the padlocked Christ. Go, and stand, and speak!

I was told recently of a woman who stated simply but firmly that she hated all "Yankees." Certainly most people are sensible enough to brand that attitude as completely absurd. But is it more absurd than saying "I hate all Jews" or "I hate all Negroes"? Yet that is what many people are saying even in our so-called "enlightened age"—if not in those words, then by discriminatory deeds. In this part of the world, where people of different cultures and races live side-by-side, the words of Jesus that command us to love our neighbors, with no group limitations, are tellingly relevant. The love that bears and believes and hopes and endures is not easily found in our time.

But surely, the Christian Church today, if it is true to the gospel, must say to those who practice and propagate group prejudice and discrimination: "This command have we from our Lord, that he who loves God must love his brother also."

Concerning group discrimination and human brotherhood, the angel of God is speaking to the church: Come out of the prison of indifference and timidity and fear. Open the lips of the padlocked Christ. Go, and stand, and speak!

IV

Up to this point we have been considering the Christian Church in a rather general way. But you and I are parts of the church. Our witness is the church's witness. The loyalty or disloyalty of the church to the gospel is

a reflection of our loyalty or disloyalty. The angel of God is speaking *to us.*

The Church is in the prison of indifference and timidity and fear to the extent that our souls are so imprisoned. The padlocked Christ is the symbol of the church to the extent that the Christ spirit in our hearts is suppressed and silenced.

Let each one examine his own conscience. Let each one question himself: Do I, as I live and work and speak, contribute to human understanding and the purposes of peace? Can it be said of me, *Blessed are the peacemakers?* Do I contribute to the cause of righteousness, of equity and fair dealing? Can it be said of me that I neglect not the weightier matters, justice and mercy and faith? Do I manifest love for *all* the children of my Father? Can it be said of me that at the center of my being is a love that bears and believes and hopes and endures? What of the Christ spirit within me? Is that spirit suppressed and silenced—a padlocked Christ? Or does the living Christ within *through me* preach his gospel?

The church should take a stand in this day of international strife, economic unrighteousness, and un-Christian prejudice. And *we*—you and I—are the church.

Though others would condemn and destroy the instruments and institutions dedicated to peace, we can uphold them, through devotion to the Prince of Peace. Though others would use and proclaim oppressive economic methods and practices, we can be just in our own commercial and business relationships, through devotion to the Lord of Righteousness. Though others would preach and practice race hatred and discrimination, we can respect and love *all* our fellow men, through devotion to the King of Love, whose gospel we preach.

If indifference or timidity or fear confine our souls, we need to know that the prison doors have been opened. The angel of righteous concern, of confidence, of courage has freed us. And he bids us witness to the gospel. Where there is unrest, where there is oppression, where there is misunderstanding: Go, and stand, and speak.

The Five-Fo

Abstract, theological talk is an "unknown tongue" that shoots over the he of the man in the pew. Let the preacher speak in everyday language, insi the writer, in order to hit the average man where he is. John B. Oman serv First Methodist Church, Trenton, N. J.

"I'D LIKE you to preach a five-foot six-inch sermon." This was the strange request from Dr. H. S. Magee, an eminent psychiatrist, Medical Director of New Jersey's State Hospital, Trenton, New Jersey.

Once a year this institution for the mentally sick has a Christmas party, and as part of the program a clergyman delivers a sermon or message on the Christmas Story. Apparently 1950 was the Methodists' responsibility, and I was the minister chosen.

So my responsibility was a five-foot six-inch sermon. At first I did not get what was in the superintendent's mind. But much thought since then has brought me to the place where I want to share his ideas and mine with you, along with some insights gained in seminary days.

A five-foot six-inch sermon is not over the head of the average person; neither is it talking "down" to another's level.

My psychiatrist friend was saying in the language of the common man that it is not the function of preaching to define God in scientific terms and that God is not the objective of classroom speculation but the objective of faith and obedience. This does not mean, however, that preaching is to discredit the findings of science as long as science stays in its own yard.

Preachers cannot emphasize too much to the laity that the Bible is not a book of science. There are, to be sure, some sections that are purely science. They usually read "so and begat so and so, etc." Men and wom who listen to sermons one-half f less than six feet tall will gain a n grip on their faith if they are minded often that the Bible is t Book of God, who is the God Books.

Preaching so that the man on t street comprehends fully what is ing proclaimed from the pulpit w not be the kind that replaces God attaining what we believe adequ through human effort. Man needs G and God needs man.

Five-foot six-inch preaching of cessity eliminates many theologi terms and even biblical phrases, while they are tools of the preach they are a foreign lingo to the avera person. It takes great thinking make a profound thing understa able and simple, whereas superfic thinking can make a simple thi seem profound.

One of the truly great scholars preaching has said that "Preaching truth mediated through personalit This truth becomes real only as expresses itself in a personality. E God had to become incarnate Jesus to be understood by man experience.

Words are cheap and, therefo the average man will not walk acr the street to hear a speech, but will walk ten miles to see a man one into operation. Even God's W was not enough! Sounds shocki

x-Inch Sermon

By JOHN B. OMAN

esn't it? But it is scripturally true. "in the fulness of time the word came flesh." The early disciples eached more by what they were n by what they said.

Sermons that will get the ear and attention of "all sorts and conditions of men" will not call human ture morally bankrupt nor will they empt to destroy human freedom of ought and action. Neither will they mand uniformity of thought and ction to divine stimuli.

Down-to-earth preaching will not ess getting into heaven as a priry objective, especially when done the expense of present joy. It is more important to get heaven into ople.

Although it is true that there are terial advantages in being religious, this fact should never be essed in preaching as primary. We uld love God sufficiently to serve n without pay. *The wages of sin death; but the gift of God is eternal* e. Whatever man receives as a gift cannot earn.

Neither will it be the objective of ch preaching to transcend the funcns of law. Yet we do not need laws keep us straight. Of all the men in e New Jersey State Prison to whom was chaplain, there was not one o did not know better. It was not th, not wisdom, but character that s needed. "The soul lives on what feeds."

The relations of five-foot six-inch eaching will be shown in what it es for and with human beings.

It furnishes an ideal in the form of flying goal. That is to say, it will gin with people where they are and ouse their conjunctive emotions so at they will "grow in grace and knowledge and understanding."

"I can do all things through Christ who strengthens me" will not only be the motto of Paul but the conviction of our hearers as our preaching furnishes them with power to rise toward a divinely given ideal.

Many persons today are spiritual derelicts because so much preaching has been directed to the person holding a college degree. The rank and file of men have not been given a center to human life from the pulpit which helps them transcend the world, the flesh, and the devil.

The healing of the demoniac, whose diagnosis was a split personality, came about by the personal sermon Jesus preached to him which integrated his personality through the medium of a unifying divine personality.

Preaching in the language of the people will cause men to become new creatures, for it will appeal to them where they are, with their faults and their virtues, and set in motion the divine forces of regeneration.

The language of the workaday world may often prove most effective in presenting religious truth and help men to solve in a Christian way the geographical, racial, and group problems as well as international problems, all of which contribute to war. Such preaching will never destroy anything friendly to the welfare of the whole of mankind. Rather, it gives one a sense of the value of others with the religious maintaining the supremacy.

Most of us preachers have yet to learn how fruitful may be the use of everyday expressions and experiences in presenting with simplicity and directness the vital Christian message—a message that has as its philosophy of life one that is God-centered rather than man-centered or world-centered.

Five-foot six-inch sermons will be a sharp departure in modern preaching. This will not be an innovation but a restoration. It will be a welcome return to the method of the New Testament, which recognizes the infinite capacity of God in creating human personality which gives individual responsibility for social action.

Preaching has always been a characteristic of Christianity. Jesus has set the example of perfect preaching which was in the language of the everyday life of the people. That is one of the reasons Mark tells us the common people heard Christ gladly. He spoke their language.

Five-foot six-inch sermons will not be removed from the understanding and interests of the people. Let us in our vocabulary and approach to preaching keep in mind an unfailing human appeal for all who make up the average congregation.

Epigrins

An ounce of practice is worth a pound of preach.
To make your problem work out you have to keep digging in.
It's always hard to meet the payments on borrowed trouble.
—Charley Grant

What Is a "Good" Sermon?

By WILLIAM F. KNOX

The really effective sermon, says Pastor Knox, both disturbs and inspires the man in the pew with the sharp truth of the Good News. In this article he discusses three homiletical guides. The author is pastor of Wildermere Beach Chapel (Congregational), Milford, Conn.

ONE hundred thousand sermons will be preached from American pulpits next Sunday. Some of them will plant the seed of the gospel so deeply that it will take root quickly and transform many of the lives of men and women who hear it. Others will be beautiful composites of words which will soothe temporarily the souls of men, but which will have no lasting effect so far as spiritual growth is concerned.

Consider these three things as necessities for a sermon if it is to plant deeply and produce a crop: First, *it must have an aim.* A hunter that does not aim when he shoots is not likely to hit the bird. A sermon that aims at nothing is likely to hit nothing. The sermon must have the definite aim of presenting some phase of the Christian gospel with practical application for the hearers.

The preacher's aim should be an attack upon the sickness of the human soul with the carefully selected seed of the healing Christ, just as the doctor would diagnose the physical sickness and give the proper therapy to cure the disease. That is preaching with definite aim.

Second, *the sermon must be pertinent.* The sermon should be related to the situations and affairs of the people for whom the sermon is preached in the light of the gospel. To answer questions that have no relevance to the lives of this congregation is not good sowing. A comment about the new preacher in a parish by a layman was, "I have never seen a man who could answer as many questions that people are not asking."

It is quite easy to point out the sins of the Russians and to forget the sins of Americans. It is easy to explain the wrong attitudes in the minds of San Antonians and forget the wrong attitudes in the minds of people in our own town. It is easy to show the poor stewardship of the rich and to by-pass the stewardship responsibilities of the poor. It is easy to preach sermons about the drunkards of the bowery and the prostitutes of the red-light districts, and say nothing about the hypocrisy and self-righteousness of "good" people. It is so easy to condemn the man who has failed miserably so far as a moral life is concerned, and to forget Jesus' scathing condemnations against those who trusted in their own righteous deeds for salvation. Our preaching must be pertinent, dealing in Christian love with present situations, pointing to the higher life that is needed by the people for whom the sermon is preached.

One of the worst dangers of the preacher is that he will dodge the truth of the gospel at points where he is apt to touch our sins and weaknesses. The sermon is effective when the hearer says, "That fits me," or "That is my very weakness, and now I see it. With God's help, I'm going to change that." For the preacher to trim the truth in any measure is cowardly preaching, and it is a constant temptation.

Consecrated Christian hearers know when the preacher is dodging, when by careful interpretations he avoids the accomplishment of Paul's directive, *convince, rebuke, exhort.* The approach of the preacher must always be with patience and in a spirit of Christian love and compassion, but this does not mean timidity. A timid minister in the pulpit is as bad as a timid surgeon in the operating room. What kind of a surgeon would begin an operation, then, after going only so far, say to his inter and helpers, "I don't want to cut a deeper because I don't want to h my patient," and then stop short reaching the unhealthy organ?

Many of us do that very thing our preaching. We stop short of c ting deep enough with the truth reach the sickness of the soul for fe of hurting the patient, when, in re ity, greater hurt is caused by our fa ure to apply the truth in power. T pulpit is no place for the cowar Jesus said that some of the soil wou not be receptive to the seed, but t task of the sower for Christ is to s the strongest, choicest, healthiest se that he can.

The third thing about which should speak in connection with t sermon is this: *it must be Bible-ce tered.* The Christian pulpit is not t place to sow the seed of the preache own mind. His task is to sow the se of the gospel. With the Bible in h hand as his authority, the preach can say, as Jesus said, *Ye have hea that it was said by them of old . . But I say unto you . . .* The preach must believe the truth of the Scri tures; it must become a part of h own thinking. Then and only th can he transmit it to others. He mu have intimate acquaintance wi Jesus Christ who is the Truth, and a impelling love for Him.

The recognition of Christ as t Savior of all men and the belief th man needs his salvation and his alo will send the Christian minister in the pulpit to preach with urgency t saving message of the gospel. He w draw material from many source But the timeless truths—God, huma sin, and God's redemption throug Jesus Christ—are the principal them of the Christian faith.

BIBLE study

Clouds

By PAUL S. MINEAR

hat the Son of man will come on the clouds underscores the conviction that him God will fulfil all of the covenants he has made with men," says fessor Minear of Andover Newton Theological School. This is the fourth of e articles in his series on "The Coming of Christ."

AS WE grow older we become re conscious of the multiple mean- s of words. Words help us in our orts to share with one another our ughts, feelings, and purposes. They o become obstacles which produce sunderstandings. Words have an imited flexibility, although each nd tends to reduce their elasticity the size of the thoughts which that nd can grasp. A single word may nt to many different levels of real- , although the person using that rd may stubbornly restrict its ge to a single visible object.

As children we are introduced to mystery of language at a very ple level. A given word is associ- d with a single visible object. The m "book" refers to that square, object on the table which can be ened for the purpose of seeing pic- es on its pages. Soon, however, the ld discovers that the same "book" y be used to point to another sort reality. His mother becomes "an en book" because her face discloses ferent pictures, which he can learn read as accurately as he reads a ok. Years later, perhaps, a person y speak of the world as a book th a different picture and message every page which men may learn read, although with increasing ficulty.

When man is thinking of this world its total depth and length, he may me to speak of God's book. It is d who writes the text of history, vealing his thoughts and purposes, wever dimly, in his guidance of events. He it is who is trying to speak to men through all the things he creates. Thus the same word may point to three levels of reality: to visible objects, to the spiritual traits of persons revealed in what they do, and to the ultimate purposes of God as those purposes are disclosed in the story of creation. All three levels are equally real. But in dealing with the third level, words approach their maximum elasticity, and the minds which use those words must exercise the maximum flexibility. These words are at once the most important and the most treacherous. The minds that deal in them must be both sensitive and supple.

Of these three levels. the New Testament employment of the word "cloud" is illustrative. As an example of the first level we may consider Jesus' remark: *When you see a cloud rising in the west, you say at once, "A shower is coming"; and so it happens* (Luke 12:54). Here the term cloud refers to a visible object moving across the sky—a thunderhead.

To illustrate the second level, a verse from Jude (12) may be cited, in which certain teachers are called *waterless clouds, carried along by winds*. In other words, those men are frauds who promise things which they do not fulfil.

The third level is suggested by a prediction attributed to Jesus: *Then they will see the Son of man coming in clouds with great power and glory* (Mark 13:26). This third sort of cloud provides the problem for this essay. Just what meaning is this prediction meant to convey? Since this saying refers to the relationship between God the Creator and his visible creation, we must search out the other passages in the Bible in which this same relationship is described. This search is too long to be carried out in this essay, but we can select a few pictures for special study.

The first picture should be familiar to everyone; it is that of the dark cloud at the time of the flood. In this cloud God sets his rainbow as a seal to the covenant which he has signed with all creation. Whenever people become apprehensive of the destruction of all life they will see the rainbow, and will recall this everlasting promise of God's trustworthiness. He will not utterly destroy all flesh—a message to people panicked by calamities (Gen. 9:8-17; cf. Rev. 10:1).

A second striking picture of the cloud appears in the story of God's covenant with Moses and the Israelite pilgrims at Sinai. To these refugees on their trek to freedom, God chooses to disclose his promise of a glorious destiny and his demand for a strenuous obedience. He comes down in a cloud upon the mountain; Moses goes up the mountain into this cloud. The fateful meeting takes place surrounded by thunders and lightnings. This is a dark cloud, which both hides God from Moses and conceals the encounter from the people.

Yet for all its opaqueness, the cloud discloses the presence of God—his invisible glory, his sovereign purpose, his fearsome power, his invincible intention to guide and govern this people throughout the course of their wanderings. God speaks and his people hear. Yet the inmost nature of this revelation—what happened in this meeting of heaven and earth—remains inaccessible to the prying gaze of earth-bound eyes. The meeting place where the heart of heaven approaches the hearts of men is shrouded in fire and cloud. (See Exod. 19:9-16; 24:15; 34:5; Deut. 4:11-14.)

The Almighty whose presence enveloped Sinai in clouds was not an unmoving deity who remained seated on a mountain-throne. He was a Lord who led his people throughout their journey. The picture of his

cloud is not a "still" but a "movie." At each turning of the weary wilderness trail his presence is marked by a pillar of cloud by day and a pillar of fire by night. This pillar goes before the pilgrims, guiding and protecting them (Exod. 13:21, 22). At times, it moves around to the rear of the caravan, but only to guard them from their pursuers (Exod. 14:19-25).

Its main function, however, is to show them the way in which they should march and the light by which to march (Neh. 9:19; Pss. 78:14; 105:39). The whole course of their journey to the Promised Land was thus the scene of a miraculous Providence that would not let them go.

The same unearthly cloud signified God's presence (or absence) in the tent meeting, where Israel rendered her thanks to God and renewed the vows to serve him. Here in worship she recognized her dependence upon him and sought for his guidance for the day. Whenever his glory filled the tabernacle, there the cloud covered his encounters with Israel. God had chosen to dwell in thick darkness. but men could nevertheless know when he was present. If they sought to penetrate the cloud to see him face to face, they were punished. Out of the cloud he could strike down the rebels.

Within the cloud, on the other hand, he could impart his Spirit to men, selecting prophets and elders to minister to the people. As the temple became more elaborate and the liturgy more highly organized, the cloud took up its place in the Holy of Holies, at the Mercy Seat where the relationship of God to his people was both intimate and ultimate (Exod. 40:34-38; Lev. 16:2, 13; Num. 9:15-22; 10:11-34; 11:25; 12:5-10; I Kings 8:10, 11).

Because ancient tradition so closely associated the glory of God with the clouds, it is not strange that the poets should have used this image in exalting the majesty of the Eternal:

Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain;
Who layeth the beams of his chambers in the waters;
Who maketh the clouds his chariot, Who walketh upon the wings of the wind (Ps. 104:2, 3).

Nor is it strange that the prophets should have described their experiences in similarly vivid images. Ezekiel, for example, encounters the glory of the Lord in a stormy wind blowing from the north. It is a great cloud, permeated by fire and surrounded by brightness. From this radiant nimbus emerge living creatures and revolving wheels. From the cloud come a Spirit and a voice, commissioning the awe-struck and prostrate prophet to carry a message from the Most High to his rebellious people. The Spirit endows him with both the words and the courage to proclaim them (1:4–2:7).

The later prophets who proclaim the nearness of the Lord's Day utilize the same imagery. The day when God's wrath confronts man's sin will be *a day of clouds and thick darkness,* a day of trumpets and alarms, a day of devouring fire and cowering fears (Joel 1:15–2:3; Zeph. 1:14-18). Most famous of these prophecies, perhaps, was this word of Daniel: *I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days . . . And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him . . .*

It is clear, then, that the men of the New Testament inherited a colorful and complex tradition concerning the clouds. This tradition provides many clues to the meaning of New Testament stories. In many ways the most strategic of these stories narrates the transfiguration of Jesus (Mark 9:2-8; Matt. 17:1-8; Luke 9:28-36). It is the occasion when Jesus meets with Moses and Elijah, when the presence of the divine glory is manifested to fearful disciples, when a voice comes from the cloud: *This is my beloved Son; listen to him.*

The event is shrouded in mystery, the majestic mystery of God's meeting with men. Jesus has an ultimate authority; his mission has a time-transcending significance; on this mountain a new covenant is created; here at a new stage in the exodus of God's pilgrims is the pillar of cloud to guide them: here is a new tabernacle where God's presence has chosen dwell with men; along this man's ro to the Cross men may hear heaver conversation with earth. In him G comes to men, and they have acce to God. Many traits in the Old Test ment epic thus recur in this episo that reveals *the glory of God in t face of Christ.*

Another strategic event when t cloud returns may be found in t narrative of the ascension (Acts 1:9 After the Risen Lord has finish commissioning his disciples and h prepared them for their tasks, he taken from their sight by a clou Two men in angelic garments, pr sumably from the same cloud, chi the disciples for looking into heav and announce that Jesus will retu again in the same fashion.

This same expectation concerni the return of Christ is found in va ous forms in other books. At t conclusion of the Synoptic Apoc lypse, after extensive reference to the tribulations of the last days, climactic accent is placed on this pr diction: *they will see the Son of m coming in clouds with great pou and glory. And then he will send o the angels, and gather his elect fro the four winds, from the ends of t earth to the ends of heaven* (Ma 13:26, 27). (Cf. Matt. 24:30, 3 Luke 21:27, 28.)

When the prophet John is writi from prison to the churches of As he makes the same expectation e plicit: *Behold, he is coming with t clouds, and every eye shall see hi every one who pierced him; and the tribes of the earth will wail account of him. Even so. Amen* (R 1:7).

Later, the same prophet visuali this return in more complete deta He adapts the prophecy of Dan directly to the coming of Christ: o like unto a Son of man will come a white cloud, with his crown a sickle, his angels and his sharp co mands, to usher in the final harv on earth (14:14-16).

We are now perhaps in a posit to raise the central question, a qu tion both difficult and hazardo Why is the return of Christ associa with clouds? What do these clou signify? We may be sure that t authors had reasons for choosing su

nage. They wanted to say more could be said without this image. e clouds meant more to them meteorological phenomena, mere ations of tomorrow's weather. ow much more? What are some overtones that they wished their age to convey? We should reber that Jesus' statement to the priest about coming on the ds was considered by that official serving the charge of blasphemy k 14:62; Matt. 26:64; Luke 22: Such a statement on Jesus' part more than casual fantasy. Here ust be content with suggesting basic answers to our question.

) That the Son of man will come *e clouds* signifies that his return mark a decisive event in God's ngs with men. These clouds are ots of God's glory, which in a ue way embody divine majesty power for the whole world. They signs of the heavenly kingdom eternal dominion that God has to the Son of man. In them is osed the divine source and end l earthly realities.

ese clouds will be seen not alone nen living at a single place and but by all the tribes of earth *the ends of the earth to the of heaven*. They will be seen by enemies (*everyone who pierced* and by all the faithful witnesses. will mark the final junction of anity's trek with God's redemp- work.

) That the Son of man will come he clouds underscores the con- on that in him God will fulfil all he covenants he has made with covenants which had been sealed in a cloud. It indicates God's fulness to his promise to Noah his descendants that no subse- t flood of woes would obliterate race. It is a direct sequel to the nant with Moses and Israel at i.

Christ, God's chosen community reach the end of its pilgrimage, real Promised Land of enduring The clouds on which the Son an comes will be the same clouds had guided the pilgrims through wilderness, the same clouds that filled the tent of meeting when- the people heard and obeyed the e of God.

These clouds will fulfil and vindicate the worship of many generations, a worship through which the Eternal God had made himself known as a refuge and strength, a rock and a fortress. These clouds of heaven will usher in the Day toward which the prophets had looked with both longing and fear. Wherever the glory of God had been present, in the faith of psalmist or seer, of national leaders or simple followers, there had the cloud hovered. In the return of Jesus with the clouds, this glory would be manifested to all, and all would see the continuous and increasing purpose of God in all the previous epochs.

(3) To those who have resisted God's will and have remained unrepentant, these clouds will be dark and ominous. As Joel and Zephaniah knew, the dawn will be darkness and all tribes will mourn when it comes. The revelation of God's eternal dominion coincides with the revelation of all the sins of men. The self-righteous high priest will see the suffering Messiah and receive his verdict. The men who pierced him will witness his glory and see themselves in its light. His clouds will emit thunders when he looses "the fateful lightning of his terrible swift sword," and when his sickle begins to gather its harvest. From the first exodus of the Bible to the last, the cloud is a warning to men, a protection of faithful servants from their adversaries, and a means of punishing those adversaries.

(4) To God's true servants, the coming clouds are harbingers of a new day. When they see these clouds, they will lift up their heads, knowing that redemption is near (Luke 21:28). The martyrs who have given their lives in fidelity to Christ receive the invitation "Come up here," and they ascend to heaven in a cloud (Rev. 11:4-12). When the Lord descends from heaven, both the living and the dead will be caught up together *to meet the Lord in the air*.

This reunion in the clouds signifies that *we shall always be with the Lord*. Thus the cloud becomes the home of the communion of saints, an abiding rendezvous with the Lord, with Moses and Elijah, with the people of God to whose life there is no end. Here is the place of transfiguration for all flesh, the place where heaven and earth meet, the place where eternity overshadows time and redeems time.

Just as the followers of Moses all lived "under a cloud," were baptized "in a cloud," and received spiritual food and drink, so the followers of Jesus carried out their mission under the same cloud and received strength from the same source—Christ (I Cor. 10:1-5). They shared in the glory and the power which God had given to their Lord, a dominion of which the final manifestation would be this: a reunion with him on the clouds of heaven.

Some readers may ask: "But are these clouds real? Is this prediction to be taken literally?" Let them remember that the language of the Bible offers more than two alternatives. The sensitive and supple mind does not insist on killing words by reducing them to a single dead level of meaning. These clouds are not the same as those which determine if it will rain tomorrow. Nor are they purely rhetorical devices for expressing emotional moods and pious fancies. To insist on literalness would destroy faith in the invisible; it would imply that God's presence is unreal unless and until it is demonstrated by such tangible forces as wind and rain.

On the other hand, to dismiss these clouds as wholly imaginary would be equally destructive of faith if such dismissal meant that God's power is so ethereal that it never affects the visible world and never determines historical events. Biblical writers give their testimony that God's glory was present at Sinai, in the tent of meeting, and on the Mount of Transfiguration, and that this glory was more determinative of man's destiny than either rain clouds or disembodied concepts could ever be.

God's cloud moves from heaven to earth, from the invisible to the visible. The invisible transfigures the visible surface of man's existence, giving to it the depth-dimension of eternity. The darkness of this cloud reminds us that God continues to hide himself from eyes not yet qualified to behold him, but the radiance of the cloud gives intimations of the glory which is revealed wherever Providence is at work. Faith affirms that there comes a Day when this ineffable glory will be seen by every man.

Clinical Material

In this report a fifty-six-year-old man reveals to the friendly pastor a theft involving seven cents which had been on his conscience for thirty-eight years. The pastor, while too quick to offer reassurances, does help the parishioner accept God's forgiveness and thus find deliverance. Comments are in italics.

Guilty Conscience

MR. FISHER, age 56, is the father of several children. He has very little education and his physical condition has left him a bit childish as he begins to age prematurely. He lives in a hospital-type bed in a company-owned house with his wife and youngest son. The son, about 27, has a bad reputation for laziness, drinking, loose talk in the presence of women, and a few other things. This boy is a member of my church.

The father had a stroke of paralysis three years ago that put him in bed. The indolent son, by taking advantage of the charity offered the family, has made it very difficult for anyone to help them any more. Mrs. Fisher refuses to admit the shortcomings of her son (but Mr. F. seems very conscious of them). She cannot understand why the company refuses to hire her son. The family has permission to remain as occupants of the house until Mr. F. is able to move.

Old friends, who formerly relied upon Mr. F.'s unusual sense of humor and ability to spin tall tales, have deserted him, and he is often very lonely.

I had called about three or four times previously, and this time, because of a hole in the front porch, I entered by way of the kitchen entrance. Mr. F. was in his room alone. He answered my call and Mrs. F. told me to go right in to see him.

"Hello, Mr. Fisher," I said. "I see that you're at home today. I hadn't been around for a while and thought we might have a little talk."

Recognizing my joke about his being at home with a hearty laugh, he replied, "Come on in, Preacher. Have a seat if you can find one in the middle of all of the junk around here."

"Oh sure. Don't worry about the things. You should see the things my kids leave lying around on a Monday morning."

"The 'old woman' has had company and hasn't had time to fix up yet."

"Say, Mr. Fisher, are you going to get one each of all of those bottles?" I said, pointing to a four-page, multicolored advertisement from the local coffee and vitamin salesman.

"You know Mr. Mac, the Standard Products man?"

"No, I don't believe that I do, Uncle Jim."

"He is so nice to come around to talk to me. He knows that I don't have a red cent to spend, and he just comes in and talks like I buy a lot."

"Sounds like a nice fellow. We buy some kind of starch preparation from him. . . . Get kind of lonesome around here, sometimes, don't you Uncle Jim?"

"Yes, folks don't come around much. They used to come and want me to haul them somewhere every Saturday morning to hunt squirrels or fish."

Here follows the inevitable series of hunting and fishing stories—somewhat confused and with the chain of thought breaking off at times.

"Preacher, there is something I want to talk to you about." There were tears in his eyes. "It's been a long time. I don't know whether the Lord will forgive me or not." He stared at the ceiling. "It's just as plain as if it happened yesterday."

Mrs. Fisher came into the room at this point as if she had been standing at the door listening, and said, "Preacher, he wants to tell something that happened when he just a boy."

"I understand. Let's just let tell it the best he can. Go on, Fisher. How long has it been?" (*N ly done. It is his story and he sho be permitted to tell it.*)

"Thirty-eight or is it thirty-n years ago?"

Mrs. Fisher said, "Thirty-eigh right. He has been wanting to it, but it seems like that other pre er don't come around much. An don't know whether he would un stand."

"That would make you about enteen or eighteen wouldn't it, U Jim?"

"Let's see, there was (he na four others who knew the story). I don't know what ever made me such a trick as that. One of the was looking for a lost hound-dog, we were with that boy helping We met the others about the tim began to rain."

"Had you found the hound, U Jim?"

He smiled and I saw that I missed the point. "No, we didn't the dog. It was raining someth awful, about three o'clock in the a noon."

Tears interrupted the story, a shifted in my chair so as to have back to Mrs. Fisher lest she finish story for him. I said, "That's all r Mr. Fisher."

Falteringly he continued, "I down to the table where they the collection plates, and there w they had took the money Sunday seven cents left in the plate. I got money." There were more tear he paused.

I asked, "What did you do the money?"

"One of the boys had some pl and I went down to a little close by and got some cakes. others didn't want the cakes m but they took one and I had the r

"You mean they didn't taste good?"

smiled through his tears as he
" 'Twasn't anything wrong with
akes. I just knowed I had done
g, and [more tears] I ain't ever
able to forget it, and I don't
e the Lord has either."
e would have if you had asked
Uncle Jim," I said in a kindly
(*Too quick and too easy a re-*
ance.)
never felt like asking him until
I made it right. I always said I
d make ten dollars for every
y and ask those folks to take it
Since I got in this shape I have
ht about it a lot. Now I ain't
he money and I can't get out to
it up there and tell the folks."
Where is the church?"
gave me its name with the help
rs. F. It is about seventy-five
away.
asked, "Who is the preacher?"
s. F. said, "His name is Blank
don't know where he lives."
can write to him?"
ut I don't have the money," Mr.
aid.
think we can scare up seven
around this house some place.
could . . ." I said.
s. F. said, "But he wanted to
back at least a dollar for every
y, and he really wanted to give

Well, Uncle Jim, I don't really
that the amount makes the dif-
ce. What you are really wanting
is to make it right with the
Isn't that right?"
ut those folks." Tears.
he Lord will forgive you. Before
I want this to get a try, Uncle

es." Tears. At this point Mrs.
terjected a portion of her own
l righteousness and ethical spec-
on.
said, "I am going to write to
Blank if you want me to and let
know the story and see what he
s the right thing would be. Is
what you want me to do?"
ou don't know how much I ap-
ate it."

"I am positive the folks will grant forgiveness to you. And I am equally sure that God will if you ask him to. You must do the asking though. I won't ask God for you, but I will help you to ask God forgive you."

"This thing has worried me off and on for over thirty years."

"You were just a kid then, and it doesn't seem so strange that a seventeen-year-old boy would do such a trick with a crowd like that. God moves our hearts in mysterious ways, though, and I guess he has waited to forgive you all this time." (*Strong reassurance. Probably not much help.*)

"I sometimes wonder if that isn't why I am in this shape now." (*This is probably the heart of the call, and the minister muffs it by giving too easy a reassurance. Better to have drawn out his thinking: "Have you been thinking that God was punishing you?"*)

"No, certainly not, Mr. Fisher. I am sure that God is not that way. This sort of thing happens to folks who do not have a guilty conscience, as well as to those who do."

I was afraid to tax the man more as his next stroke will probably be fatal. "I want to talk to you again about that some other time. In the meantime, I will write to Mr. Blank, and when I hear from him I will let you know."

"I sure do thank you for what you have done," Mrs. Fisher said, "and we want you to pray for him."

"Let's put it this way, Mrs. Fisher," I said, looking at Mr. F. "I'll pray with him and he will want to ask God himself. Let us pray together now.

"O, Thou who dost love thy children even when they have turned away from Thee; Thou who through thy Holy Spirit dost remind us of our sins and shortcomings; hear the prayers of this dear brother who knows that he has done wrong.

"Thou who hast said, *Forgive them for they know not what they do*, help us when we see our mistakes. Help us always to seek forgiveness of thee. Thou who didst forgive a woman in adultery, forgive this dear brother who has taken a gift of thine.

"Bless this home with thy presence. Bless those who patiently care for the sick. Be with this man who once turned away from thee. Guide us with thy love and understanding of our problems from day to day. In Jesus' name. Amen." There were tears in his eyes when I finished and as he clasped my hand.

"Good-bye, Uncle Jim. I'll see you in a few days. I'll see you, Mrs. Fisher." And with this I left.

After correspondence with Mr. Blank, an agreement was made and he came by to see Mr. F. I am now to answer a letter which sent Mr. F. ten dollars in return for the seven which he sent.

One attempt was made to return to the subject of God's responsibility for suffering, but no real response was evident. The problem is certainly less acute.

Pastor's Summary: Mrs. F.'s interruptions made this call very difficult, and I have not recorded half of them in the call itself. Her insecurity, made more acute by the wayward son, only adds to the problems of this home.

The boy, poverty, guilt feelings, and the utter hopelessness of the situation make the loneliness of the man a problem in itself. It would be helpful to get the laymen to call more often.

The call was successful in the problem dealt with but even more was left undone.

Editor's Summary: This was an interesting and helpful call. Note the pastor's careful effort to afford Mr. F. the opportunity to tell his own story, which was important. Also, his follow-up in contacting the pastor of the church where the money was taken. The fact that Mr. F. did not want to discuss the subject in later calls indicates that it had been dealt with adequately.

Has the Pastor Disappeared?

By S. L. MORGAN, S

This writer observes that many parishioners are estranged from the church today because they do not receive adequate attention from their ministers. The author, a retired Baptist minister, lives in Wake Forest, N. C.

SEVERAL years ago I wrote several articles underscoring the need for a better pastoral ministry to individuals. They brought a response from many states. They were, in general, sympathetic with the minister and the church, yet full of grief that the energy of the church spends itself so largely in making the wheels turn, and that so little of it goes into a real ministry to souls in need of pastoral care.

A leading churchman wrote from a distant state: "I have been a deacon and teacher of a large class of men for many years. I speak as one inside and sympathetic toward both the minister and the church. But I'm bewildered. I think you state the situation accurately for the average church. The pastor has about ceased to be a shepherd to his flock; yet he is to be blamed but little. The elaborate program, the intricate organization, the large budget of the modern church have driven him to his present status. How can the pastor be your friend and soul physician? For many years my pastors have been too busy at other things to come and sit down with me and counsel with me as a friend of my soul. *And I am hungry for it!*

And that was the tenor of many letters. Not critical, but bewildered and groping for a way out of the wilderness.

Cries of Neglected Sheep

Below are given some incidents symptomatic of widespread discontent due to inadequate pastoral ministrations. One with his ear to the ground will often hear rumblings that are sinister. They came to me through many years as a pastor, and more recently through innumerable letters and conversations and books on the pastoral relation.

One woman writes, "My husband had long been a shut-in, and died after a short illness. In all our Gethsemane of loneliness and anxiety our pastor rarely called or showed any interest—until my husband died. Then he called to express his sympathy and offer his services. It came too late! Yet he perhaps wondered why I asked a former pastor to conduct the funeral."

Another says, "My daughter has been a devoted and faithful member of the church for years. When she married she wanted a church wedding. But she decided to be married at home and to have another minister. 'Why have my pastor?' she asked. 'I don't know him.' "

A father writes, "My daughter can't get over it; she went to her pastor to talk about her dream of giving her life to religious work. He treated it jocularly, saying, 'Oh, you'll change your mind a dozen times before you finish college. I did so myself.' "

A man writes, "I lost my business by fire. Other ministers came to see me and expressed their sympathy and interest. My own pastor never even mentioned it."

One of the truest men, one thoroughly loyal to his church and pastor, writes, "What is one to think or do? My pastor is one of the finest men and one of the best preachers I know. For several years I have attended his church regularly, but he has never been to my home even in sickness. My child was seriously ill in the hospital. One night he saw me there and asked why I was there. I told him my child was very sick. He walked to the door and spoke to my wife, and that was the nearest he has ever come to giving any pastoral attention. He shows attention to some of the promi members who are valuable as work but seems to have no heart for plain members."

A true and loyal churchman wr "My pastor is an able preacher, he teaches a class of women. Sev of them in the finest spirit wen him and said, 'Many of our mem are saying you pass them by on street and are not even friendly. S of the people you have baptized you have never been to see them s their baptism, and that they d know you. Some of our young pe marry and get other ministers marry them, saying they don't k you. Some complain that they l asked you to go to see new prosp that have moved to town, and don't go."

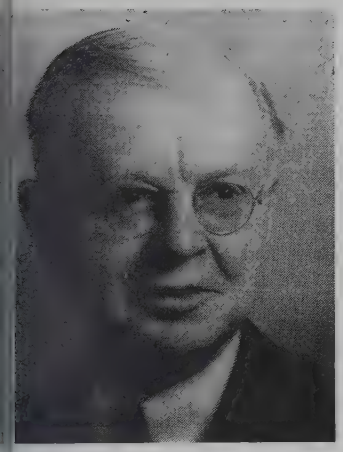
His answer was, "My call is preach the gospel. I think they'll give me if I neglect to call on th but they won't forgive me if t hear me preach sorry sermons."

One of the truest churchmen wri "I give you an incredible story ab my pastor—believe it or not. I devoted to him. He is one of the preachers I know, and I believe kindhearted and conscientious. tragedy is, my daughter has com dislike the sight of him.

"Here is the story. From childh she had been a leader in the chu groups for children and young pe Up to college days she sang in choir.

"Once her pastor saw her on church premises with a group of t agers. A glance led him to think conduct frivolous. He so comme to several persons. Actually she entertaining the youngsters wit humorous story and pantomime reached her ears what he had s and it hurt her deeply. He apologi 'Forgive me. I misjudged you.'

"He told me so. 'I'm very sor humbly apologized. What n could I do?'



The wound rankled and became onous. He could have soothed healed it. Months later I told him still suffered about it. He said, her to come to see me in my e.' I said, 'I will, but in addition sh you'd drop in at the home and her. In all the town there is no e where a visit is more needed, or ld do more good.'

Many weeks later he called at the ie. He saw her in the flower gar-; he could have stepped aside as ame in and spoken to her, but he n't. He didn't ask for her. By then poison had worked havoc. She d the sight of him. As he left, I , 'I tried to persuade her to go to you, but she refused.' He said, t as well let it alone.'

She has continued to go to church n spite of having to see and hear . Life habits hold often in spite verything. And he could have been 'soul-companion' and her shep-d to comfort and guide and feed given a true shepherd heart."

Appraisal of Data

n weighing the value of such data e things are to be noted: (1) To fair, most of the cases cited are eme. They are not to blind us to fact that a host of pastors have shepherd hearts. (2) I belong to mily containing several ministers, in the articles that brought so e a response I tried to elicit sym-hy and charity for the overworked dern pastor, while attempting a listic diagnosis of the present baf-g situation. Caustic criticism of tors has been disregarded. (3) The large volume of such data may not lightly be brushed aside. Sick souls pine for attention that the present ministry falls far short of supplying. It is to be taken seriously to heart. Such an array of data should prod both the church and the pastor awake to the need for an adequate pastoral ministry.

Russell Dicks (in *Pastoral Work and Personal Counseling,* Macmillan Co., 1949) urges that when a pastor thinks he is too busy to make pastoral calls, it is usually due to a lack of planning, to "a distorted sense of values," or to too many extra-church activities. He says that it is "just plain poppycock" for a minister to say he cannot show attention to the aged, the shut-ins, the lingering convalescents, the bereaved, and others in distress. If this is strong language, it is a part of the rising protest from devoted churchmen against the present inadequate pastoral ministry, demanding that in some way the church provide a more efficient ministry to individuals. Ministers and the churches alike should rejoice in this prophetic effort to require from the clergy less attention to church routine and more attention to souls. To do so will require churches in general to make a radical shift of emphasis.

Categories of Pastoral Visits

Dicks names eight categories of needs that the church and the pastor dare not neglect. They are named in the order of their importance: the dying; the bereaved; the sick; the shut-ins; older people; the unevangelized; routine visiting; and the alcoholic and his family.[1]

It is pointed out that many are soured toward the church and religion by pastoral neglect of the chronically ill, the bereaved, the shut-ins. Many never forgive such neglect. Neglect of the suffering and lonely by the pastor tends to loss of faith in God. The pastor is the nearest representative of God: if he does not care it is easy to feel God does not care either. Calls on the aged, the shut-ins, the lonely are the true test of a pastor's heart and spiritual depth, for he knows these will be able to make little return to the church. To be a ringer of doorbells is a passport to success for a minister. Dicks estimates that a call at one's home is worth three at one's office or place of business.

Henry Sloane Coffin said that the ringing of doorbells built the great Madison Avenue Presbyterian Church in New York City. The minister is wise who resolves that in his next pastorate he will ring doorbells his first year, even if he has to preach old sermons.

Much routine visiting is essential in order to sow seed, and casually to get clues to needed help. A wife or husband will drop a hint that a marriage is not going well; a parent that a son or daughter is drifting into danger, and he will follow it up with a view to becoming a "soul-companion" to the one in need of help. He will discover the lonely and shut-ins who long for companionship and see that church visitors go to minister sunshine. He will discover those in the hell of unemployment and stand by with friendship at least, and open the way for a job, if possible. He will discover signs of a guilt feeling and go back to probe carefully for the cause. He will discover the promising, aspiring youth and plan to offer constant inspiration and guidance.

That is the daily task of the true shepherd. Lacking such a ministry from the church, thousands are saying, "The church doesn't care about me; why should I care about it! The pastor paid no attention to me in my loneliness and my Gethsemane of sorrow, my failure, my corroding anxiety. Don't talk to me about the church and the sort of religion it parades!"

Jesus is the model for the pastor. He had compassion for everyone in need; he went to people where they were; and he became truly a "soul-companion." To such a Christlike ministry many voices today are challenging the church anew.

"Has the day of the ministering shepherd passed?" asks Jefferson. No, it has just arrived. The rush and the strain of business and pleasure; the fears and frustrations and shattered nerves brought by disaster and war; the daily collapse of marriages and homes; the allurements and sins that bring daily anxiety and heart-

[1] Dicks, *You Came Unto Me,* Chapter II, Published by the Author.

breaks to parents and other dear ones —all this makes the need of a constant ministry to individuals greater than ever before.

The demand for a real Christlike ministry to souls begins to rise like a groundswell. The church and the minister may no longer dare to be deaf to it. Russell Dicks says truly that a minister who thinks he is called only to preach had better get another job.

I conclude this article with an incident or two suggesting the rewards for a Christlike ministry. The following is a quotation from an article I wrote for the religious press.

"Yesterday I received a rich letter, rich because it was a big deferred dividend for a little kindness done—thirty-eight years ago. It was from 'Pearl.' She was a little girl in my Sunday school in Burlington, N. C. Her face and her name had faded out. She said, 'You hardly remember me, but I've thought of you many, many times.' I had conducted her father's funeral, and years later her brother's. I couldn't recall either. But I remembered the distressed widow and four children and my visits to the desolate home. Kindness pays big dividends; strange that we don't invest in it more oftener.

"Pearl said, 'You were so kind to us, I wanted to tell you how much the memory of your kindness has helped me all these thirty-eight years, while I reared four children—and now have four grandchildren. Thanks a million!'

"She went on telling of the trials and burdens and sorrows of the thirty-eight years, and concluded—the best of all, 'But God has been wonderful! Count your blessings? I *couldn't*, couldn't *begin* to!' And her trials and sorrows included a husband paralyzed, a son wounded in World War II, and another, a pilot, missing in action—but found a month or two later safe in a neutral country. *All that,* yet here she was telling me that for thirty-eight years the memory of my little kindness had been *helping to build in her such a soul as that.* What a dividend!"

The article continued: "Next day came an announcement and a note from 'Mary': 'What great news I have for you: our boy Steve has just arrived! We had looked and longed and prayed for him thirteen years.' They wanted me to share their joy in their first child; I had buried her mother and been often in the home—a double link of gratitude. . . ."

The pastor had loved his people, kept in close touch with them, sought opportunities daily to minister l ness, and these were instances on cessive days of the reward of et gratitude, and of his influence g on for decades building Chri lives and stable families through strange power of remembered l ness. To be a true shepherd an win such a reward is, surely, a ilege and responsibility that a would envy.

Increase in Ministerial Students

A 47 per cent increase since 1948 in the number of young men studying for the Methodist ministry was reported at the annual meeting of the church's Commission on Ministerial Training, held March 29-30 at Nashville, Tennessee.

J. Richard Spann, educational director, said that today 1,772 men are enrolled in Methodism's ten schools of theology compared to 1,261 three years ago. He estimated that an additional 1,200 Methodists are preparing for the ministry in other seminaries. The church has a total of 25,000 active ministers.

"This sharp increase in the number of ministerial students, plus continuing recruitment, should soon relieve the national shortage of Methodist ministers," Spann said. He pointed out that approximately 1,500 new clergymen are needed annually to keep pace with the denomination's growth—600 to 700 new churches every year—and to replace deceased and retired ministers.

More of today's fledgling pastors are college-trained than ever before, the commission learned. Last year 90 per cent of the Methodist ministers admitted "on trial" were seminary graduates, and 80 per cent who were received into "full connection" possessed B.D. deg Spann reported.

The commission's major respon ity is to supervise the educational t ing of active ministers. The r showed that 1,450 undergraduates supply pastors took correspond work last year through schools of ology; 129 ministers enrolled in commission's graduate correspond courses, and more than 7,000 me ceived refresher training in the 58 ference or area Pastors' Schools of t to five weeks' duration.

Commenting on his 35 years' ex ence, the Rev. Oscar T. Olson of C land, Ohio, chairman of the commis said, "Today's minister is not a m of manners and morals—he is a terpreter of God in life." He faces competition as a community lead due to the movies, radio, televi sports, and a general speed-up in l —than in former times when the ch was a chief center of neighbor activities, Olson added. "Conseque the young clergyman today must be ter educated, prepared to lead a versatile life, and aware that he never stop training for the ministry

The Origin of a Term

ST. GREGORY THE GREAT, Pastoral Care; *Henry Davis, trans. Newman Press, 281 pp., $3.*

This book is the eleventh in a series entitled "Ancient Christian Writers." It interests us because it was written in 590 and, so far as we know, that is the first time the term *pastoral care* was suggested. More precisely, the title is *Book of Pastoral Rule,* but since its translation into English in the ninth century the term *pastoral care* has been used. Interestingly, the treatise was originally written by Gregory at the time of his elevation to the o of pope, an office which he sough decline. "Thus, *Pastoral Care* is, cording to its purpose, an apology the author's wish to escape the bur some office of a bishop."

The book is directed to priests plaining how they should admo persons occupying various posit and facing various problems. Ther no relationship whatsoever to the toral office as Protestant ministers practice it, but it is interesting to amine our remote heritage.—***Rus L. Dicks.***

heology

It Is as Though . . .

By FRED W. CHURCH

s well to remember that in communicating the certain yet mysterious love God we employ analogies, figures of speech—not final descriptions, says writer. He is pastor of Worchester Methodist Church, Worchester, N. Y.

N ANY good interpretation of the ables of Jesus we have learned to e value to the formula that intro- es many of them: *The kingdom of ven is like . . .* There are meanings Jesus' parables that are not to be fused with the identity of the agery used and the truths declared. is we can believe in spite of a dency in some circles to make the able of The Last Judgment a phecy that calls for literal fulfil- nt, and to regard the parable of e Rich Man and Lazarus as a true graphic account. We are certain us devised parables as a fruitful ans of expounding truths that st men would have difficulty in dis- vering apart from such graphic agery.

Nor are we deceived in the frequent of similes and metaphors gen- busly scattered throughout the ble. We love the Twenty-third alm, even though we know that d is not *literally* a shepherd with a d and a staff any more than we e sheep. But if, for the purpose of ting forth spiritual truth, we may nk of ourselves as sheep, then we ay also think of God as our Shep- rd. Only in a very limited sense are soldiers, clothed with armor. hting against principalities and wers. We understand this and are t usually confused by the figures.

When we come to the statement of ristian theology, we face the same nd of problem as is met in the use parables and imagery. Theology ces the task of making spiritual uths more readily comprehensible through the use of rational means, including both logic and imagery. Popular theology, at least, runs into great difficulty because it does not seem to make its statements in recognition of the formula of the parables —"it is like . . ."

Failing to recognize their language as a limiting factor in the formulation of theories, or failing to make this point clear to others, some theologies convey the impression that the description of spiritual matters is of the same order as scientific description based upon controlled experimentation and verified observation. Men have been known to go to great lengths to defend their figures of speech, as though they were in truth the gospel itself!

There is no more clear display of this practice than in the formulation and support of particular statements of the theology of salvation. Take, for example, the substitutionary theory of the atonement. It proceeds upon the assumption that the divinely ordered consequence of sin is death; that in the nature of things God requires that the sinner shall die for his sins. But Jesus came and died for man, and God is satisfied to accept his death in substitution for the penalty imposed upon men, provided men will accept such a substitute.

Now, is this picture a true description of a verifiable determination on the part of God to deal with men in this manner and only in this manner; or is it a recognition of a historic conception of blood atonement, now applied to the death of Jesus, so that if we may now say that man through his sins is worthy of death then we may also say that God's dealing with men is "as though" there were divine satisfaction in the shedding of blood?

Or, if we should hold to the Roman Catholic theory of the treasury of merits, do we affirm that there is literally a heavenly finance corporation against which we may draw for any human shortages; or do we declare that if it be true that our relationship to God be "like" that of an insolvent debtor, then God must certainly stand to us as one of unlimited resources and generosity?

The same kind of question may be raised to any theory we might hold. Do we know enough about the mind of God—or does anyone know enough —to be able to state categorically just how God works the salvation of a person?

Our theories assume that he thinks and acts like a man, sometimes like a very good man, but sometimes like a very hard and stubborn one. We are obliged to think of him in terms that have meaning to us, to attribute to him the qualities and the acts that characterize a person. We have no better approach. But at the same time we should know we have probably come far short of any true conception of his thoughts and ways, and therefore should have the humility to recognize, even at our highest points, "it is as though . . ."

Even one who does not agree with it can see that there are some real values to be found in the substitu-

tionary theory. Rightly used, it still might be a just factor in moving people to accept Christ. We can be intensely Protestant and still appreciate that there is a legitimate truth wrapped up in the theory of the treasury of merits. If the domestic angle, introduced in the parable of The Prodigal Son, provides some illumination upon divine processes, we are still not deceived into believing that here is any actual description of the processes of salvation. "It is like . . ." is about as far as we would care to go; and that may be quite far enough.

When we gather up these various conceptions and try to synthesize them into one statement we sense the full ability and willingness of God to work salvation for sincere and willing people—and this apart from the theories people hold. If we find substantial help in erecting new likenesses, as in the transfusion of blood, the use of penicillin, the adjustment of life through counseling, and in the correction of mental ills through psychiatry, we will also find in them the suggestion of God's great power and willingness to achieve the salvation of men.

While these figures have no scriptural basis, they might provide for us the ground for a new appreciation of divine thought and endeavor, which is the real foundation of all true faith in God.

The forms of soteriological theory that men hold grow out of their cultural patterns. It is understandable why some people hold to their particular theories. Other theories would be clearly out of harmony with their life pattern. But experience has a way of altering men's views, if they permit themselves to be fashioned that way.

A sermon of George Jackson, in his book *A Young Man's Religion* (1904, not in print), on the theme "The Love We Feel and the Love We Trust," concludes with this apt illustration: "You have read Ian Maclaren's touching story 'The Transformation of Lachlan Campbell.' You remember how Lachlan's daughter, Flora, having no mother to guide her, went astray, and wandered into a far country. Then one day, in the little kirk-session, Lachlan rose and himself moved that Flora's name be struck off from the roll. But one who herself had learned many things in the school of suffering, Marget Howe, went to find out Lachlan in his darkened home. And when she came to the cottage, she found Flora's plants laid out in the sun, and her father wate them on his knees, and one that ready to die he had sheltered his plaid from the wind. Then Lac took her into the cottage, and sh her what he had done, how wit own hand he had crossed out Fl name from the family Bible. Marget could see that the hand held the pen had wavered, and ink had run as if it had been mi with tears. Then a letter was wr bidding Flora come back, for father loved her, and mourned her, and would not be comforted. that very night Lachlan took so his stern Puritan books, and ma them a stand near the window, set the lamp upon it, and every its light fell upon the steep path climbed to Flora's home. And one she came, and again the old Bible brought out, while Lachlan, bowed head, told her what he done. 'Give me the pen,' said Fl and when Lachlan lifted his head was what he read:—

Flora Campbell,
Missed April, 1873.
Found September, 1873.
'Her Father fell on her neck and ki her.' "

There was plenty in the "stern itan books" to make Lachlan s and to convince him that he was tating God when he struck Fl name from the church roll and family Bible. But there was plent love within his heart when he wat Flora's plants, when he set the l for her return, and when "he fel her neck and kissed her." He n have sensed, out of his bitter exp ence, that God's gracious door is even to a prodigal. There is no i cation that his Puritan concepti were entirely abandoned; but i reasonable to believe they never sumed the finality they once sessed.

"It is as though . . ." permits u hold and use points of view wh taken as rigid systems, would be tually exclusive; but as facets of li they give us more nearly the d understanding of God's unlim ability and willingness to work salvation.

Consistency

We thank thee, O God, for whatever good thou dost accomplish in our lives: forbid that we should ever undo any of it. We mingle good and evil in our deeds; we destroy the good that we do in a day by a thoughtless word or a heartless deed. Forgive us for speaking the truth in anything less than love. Save us from pulling down that which we build. May we not excuse the wrong we do by saying we are weak; make us strong enough to overcome the evil that neutralizes so much of good in our lives.

Have patience with us, Lord, when we turn aside from the worthy paths we pursue. May the lofty principles that guide us in most of our behavior guide us in all of it. Save us from the suspicion that we are inconsistent, or hypocritical, or weak. Give us a holy dread of destroying our own usefulness by even the smallest evil that we permit to have a place in our lives. Prune away the wild twigs that bear bitter fruit upon the tree of our lives.

Increase the vision and the purpose that have yielded some fruit in our lives. Hold us steadily to the goals we seek to gain so that we may never turn aside from the straight and narrow path that leads to their attainment. So shall we be spared the shame of yielding to our baser selves in unguarded moments. So shall we achieve holy living. So shall we prove ourselves good witnesses for thee and for the good in which we believe. Amen.—***Charles J. Lotz.***

Balm for Choir Headaches

By

MILDRED G. and W. W. REILEY

One problem for the choir—especially for the small choir—is the selection of suitable anthems. The pastor of the Methodist Church, Metamora, Ohio, and his wife list here twelve songs that they rate both singable and appropriate for small choirs.

USUALLY the large church, sometimes the middle-sized one, and occasionally the small one will have as the director of its musical activities a man or a woman who has had an adequate background in religious music. If the director has also a genial personality, good taste, and a fair amount of drive, the results can be astounding. That particular church will have excellent religious music throughout the year and at least two special musical programs probably centered about the two great religious festivals, Christmas and Easter.

Unfortunately, however, the majority of our churches are not blessed with such musical leadership. It is, therefore, rather natural for the musical offerings of church choirs to range from good downward; and a large amount of choir work is definitely poor. It is a baffling problem, even more so than many of its cousins in other phases of church work.

Sometimes the problem presents itself in this fashion. The minister wants his church to have a choir. So he and his wife question the music committee; or, if there is no active committee, they question some of the prominent church members. Armed with a list of prospects, they set out to get a director; and finally they convince some willing worker to "take over." Then choir practice is announced, invitations are extended, and a group of friendly spirits are corralled. Perhaps half of the group will be able to read music at least slightly; the other half will probably be willing to learn (if they do not become too discouraged en route).

Or perhaps the problem presents itself as follows: Already there is a choir, or even more than one; but there is no director. So somebody takes charge of the business meeting and somebody else is "voted in." That person then is "stuck" with the job. And I mean just that.

What we are saying is that we expect or hope for a bit of beauty in our worship services, beauty produced by the choir(s). But we give the choir directors no "know how," no aids to help them move in the right direction. Instead we let them flounder along as best they can. We know. My wife and I, who have probably had a better than average background in religious music, have floundered too.

In the church school we have our own denominational literature; in fact, we can choose from many denominational materials and independent publications. We are guided in these choices by our Boards of Education, interdenominational, denominational, and local. In the W.S.C.S. we are given specific program materials and are guided in their use. That is, the materials and guides are available for us. In the M.Y.F. we are given considerable help, too. But in choir work, our churches say to the directors, "It's all yours; do what you can with it." Sometimes not even any money is provided for the music.

It is no wonder, then, that not much is done. How can a choir director with a very limited background (and no money) select suitable music? How could a Sunday school teacher with no background (and no money) be expected to select the right materials? There are, of course, the exceptional few who do; but most of them do not.

So we, as a great denominational church, provide materials and guides as to their use so that the teacher may have some adequate help. Unfortunately, as of today, we fail to provide equivalent help for the choir directors. They have to turn elsewhere.

The most frequently used choir

aids, we believe, are from the Lorenz Publishing House.* We of the smaller churches should be everlastingly grateful that there has been provided some "crutch" upon which our directors can lean. But though the Lorenz composers and arrangers (and others like them) understand what can be sung by the amateur choir, the diet they provide is a bit short on musical vitamins. On the other hand, if perchance a catalogue of choral music from some company, like G. Schirmer or Carl Fischer, falls into the hands of the director, what then? Will he be able to separate the wheat from the chaff? Will he be any better off than he was using Lorenz? For our part the answer is, No!

Of course, there are always a certain number of adults who have sung in college choirs or glee clubs, organizations which for the most part use excellent music. If these adults are interested in the church choir they will prod their memories and quite often recall some good, singable numbers. Just as often, however, they will come up with something far too heavy and florid for their fellow singers. Furthermore, this method is too haphazard. Not all church choirs have ex-college choir singers as directors or as influential members.

Fortunately, the picture is not entirely black. There are some anthems that are quite singable: they are good musically; they have an adequate text; and their only fault is that most of them are not known. They are so simple that they do not always appeal to the more professional groups that usually prefer the more elaborate numbers. But their simplicity means that they can be sung by the choirs that are now using anthems that are inferior in either text or music, or in both.

My wife and I have been much interested in this whole problem, because it has confronted us every Thursday (choir practice) night. We have collected, through various experiences, some anthems which we think meet the requirements. Here is a short list. The first six we recommend to any four-part choir (S.A.T.B.). The seventh one is a three-part number (soprano, alto, bass); the eighth is a two-part women's number; and the last four are a little more difficult (No. 12 requires more than four parts). All twelve of these, however, would be ranked easy (Grade I in difficulty) by most publishers:

1. "Create in me a clean heart, O God," by Carl F. Mueller. No. 8682, at 18 cents per copy, G. Schirmer, Inc., 3 East 43rd St., New York.

2. "My God and I," by I. B. Sergei (from the repertoire of the Latvian Singers). No. 216 at 20 cents per copy, The Kama Company, P.O. Box 1929, Chicago, Ill.

3. "The Heavens Resound," by Beethoven. No. 40 at 10 cents per copy, C. C. Birchard and Co., 285 Columbus Ave., Boston, Mass.

4. "Were You There?" Negro Spiritual, arranged by H. T. Burleigh. 15 cents per copy, G. Ricordi and Co., 1270 Sixth Ave., New York.

5. "O Saviour of the World," by Goss. No. 4257, at 16 cents per copy, G. Schirmer, Inc., New York.

6. "God so loved the world," by J. Stainer. No. 3798, at 12 cents per copy, G. Schirmer, Inc., New York.

7. "Lord, I cry to Thee," by P. Kalinnikoff (S.A.B.). No. 7155, at 12 cents per copy, J. Fischer and Bros., 119 West 40th St., New York.

8. "Prayer of the Norwegian Child," by Kountz (S.A.). No. 9447, at 12 cents per copy, G. Schirmer, Inc., New York.

9. "British Children's Prayer," by Jacques Wolfe. No. 8827, at 15 cents per copy, G. Schirmer, Inc., New York.

10. "Prayer," by David Guion. No. 8399, at 18 cents per copy, G. Schirmer, Inc., New York.

11. "Two Chorales from 'The Christmas Oratorio,'" by J. S. Bach. No. 7929, at 10 cents per copy. G. Schirmer, Inc., New York.

12. "Open our eyes," by Macfarlane. No. 7273, at 22 cents per co G. Schirmer, Inc., New York.

Those of you who have been si ing this type of music for a long ti will of course recognize some old w horses. But the old war horse pr ably got that nickname because was good and because it was singab The most popular number on the is probably "My God and I." If it sung well, congregations will ask t choir to repeat it frequently. On t other hand, my wife and I are qu fond of the Mueller number.

Here is another idea somebo passed along to us. If you have a fa ly strong women's section and a me section that is extraordinarily we especially when it is divided into b and tenor, why not purchase t volume *Sacred Trios for Sopra Alto, and Bass,* compiled and a ranged by Kenneth E. Runkel a published by the Oliver Ditson Co pany. (Theodore Presser Co., Distri utors, 1712 Chestnut St., Phil delphia. When we purchased o copy, the cost was 60 cents.)

Certainly it is true that music tastes differ. Musicians themselves d agree as to what is good. Therefo you may not like all of the abo numbers. Perhaps they will seem t easy or too difficult, depending which end of the list you start. M hope, however, is not that we shall a ways agree but that we shall move the direction of providing adequa assistance to the amateur choir dire tor and of improving the quality church music so that the whole wo ship service will be more beautifu thus helping us to express more ad quately our adoration of Almigh God.

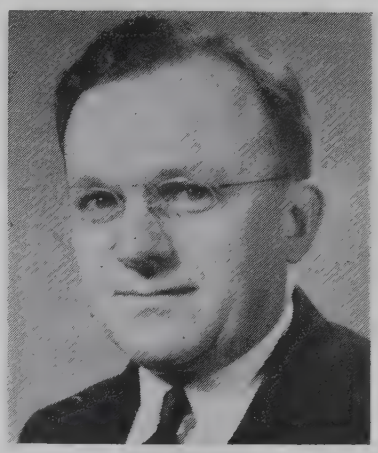
* See note at end of article.

* The addresses of the Lorenz Publishi Company are 91 Seventh Ave., N.Y.C., 501 Third St., Dayton, Ohio, and 209 S. State S Chicago, Ill. In looking back over some c copies of *The Choir Herald,* I have discover that the Lorenz Publishing Company has be publishing four graded anthem magazines. T one that I have seen most often is, of coun *The Choir Herald.* The more difficult anthen I am told, are to be found in *The Choir Lead* and *The Quarterly Anthem Folio;* the exce tionally easy anthems are to be found in *T Volunteer Choir.*

Some of the articles in these publications a worth reading and quite helpful. But much the music is the "bread and butter" type whi may be good if the composer is superb (li Beethoven or Bach) but which usually is pret "humdrum" and uninspiring. Very seldom do it lift either the choir or the congregation. is like so many sermons that are turned o late Saturday night.

A New Face for the Community

By BURTON C. BASTUSCHECK



A rural church building, when freshly painted and surrounded by a well-kept yard, can change a community. This is first in a series of practical articles on "The Rural Church" by Pastor Bastuscheck, who serves Keosauqua-Center Chapel Methodist Churches, Keosauqua, Iowa.

IN HER splendid book *Rural Parish* (Abingdon-Cokesbury Press, 1947, p. 108) Anna Laura Gebhard makes this significant statement: "First thing we know the whole town will have a fresh, clean face because the church was painted." More than we might realize it, the appearance of the church building is a barometer by which we can tell how well other buildings in the community are apt to look.

Albert W. Palmer said, in *Come, Let Us Worship* (Macmillan, p. 64), "A church must look as if somebody loved it." The church building is the house of God. As such, it deserves at least as much attention and care as does the average dwelling house.

The rural church is often silhouetted by beautiful natural surroundings. Many rural churches dot the landscapes of America in a way that is an inspiration to all who see them. But unfortunately, not all country churches are "a thing of beauty" and a joy forever." Some are weather-beaten. Some are woefully in need of a carpenter's hand. Some are surrounded by high weeds, briars, and elderberry bushes. Such buildings do not serve as a very good reminder of God.

Over a period of years it is cheaper to keep a church building well painted and in sound repair than to permit it to become shabby. It is cheaper and easier to replace a small timber or board that is rotted than to wait until deterioration is more advanced. Painted boards will outlive unpainted ones by a long time. As a matter of economy, and certainly as a matter of beauty, God's house should be well painted. If a congregation feels that it cannot afford to hire a professional painter who would probably do the more satisfactory job, the men of that particular church can paint the building themselves. The average-sized frame country church can be painted by a half-dozen men during their spare time within a month. A frame church building should always be painted white.

If there are outer buildings on the church lawn, they too should be painted. If there are toilets, as there most certainly should be, they should be kept in good condition. More than once we have visited country churches and found the toilets absolutely unfit for use. Such a situation is inexcusable. It should be said that there are a number of old people who do not attend rural churches regularly because no toilets are provided as a part of the church plant, either indoors or outside.

Inside, the house of God should be the sort of place that must have inspired a psalmist to say, *I was glad when they said unto me, let us go unto the House of the Lord.* The inside of God's house, by all means, should be cleaned and well dusted each week. How often people with light-colored clothing attend a worship service in certain churches and need to send their clothing to the laundry the next day. One need not be too surprised if these people never return to those churches again.

Sunday-school literature and songbooks should always be gathered and put away in neat piles after Sunday services are ended. When this is done, one can always find the literature, and the appearance of the house of God is much more attractive. There should not be old Sunday-school papers lying about, nor should materials that have outlived their usefulness be allowed to clutter up the place of worship. How frequently the piano or organ becomes a catchall for a lot of things that should be put out of sight or destroyed. Loose furniture should always be kept in place.

Old faded pictures and documents, which have graced the sanctuary walls for years and are no longer beautiful or practical, might either be destroyed or placed among the historic documents of the church. Attractive pictures that are conducive to the atmosphere of worship might well be placed on the walls in many church buildings. Thus we are able to teach through the eye gate as well as through the ear gate.

One item of great importance to every church building is the heating system. Few factors mean quite as much as the temperature of the building. While it need not be elaborate, the heating plant should by all means be adequate. We are all familiar with the church building whose heating system consists of two small wood stoves; yet they heat the church auditorium adequately, which is all that is required.

Often during the winter months certain rural churches have greatly decreased attendances because the people of the community are afraid that the church building will not be comfortable. Too many times those fears are well founded. When there are small children in the family, this is a matter of particular concern. Many people have taken severe colds from worshiping in cold buildings. Often the church fires are built just a

short time before the worship hour. The heating system, even though it may be adequate if properly used, becomes overtaxed, and the danger of fire is increased.

Many church buildings are not aired from one year to another. The atmosphere smells like "lavender and old lace," to put it mildly. Heavy, musty air does not help to bring one's spirit into tune with the Infinite. Let the janitor open the windows occasionally so that some of God's good air might fill his house. This will help to keep people awake, even when the sermon tends to lull them to sleep.

Attractive grounds surrounding the church building will encourage people to admire them. The lawn, of course, should always be nicely mowed and covered with green grass rather than weeds. Some rural congregations are made up of members all of whom have well-kept lawns around their homes but who have neglected the task of keeping the church lawn attractive.

If the church lawn is large enough, flowers and shrubbery should be considered. A flower garden on the church lawn can be most attractive if it is properly cared for. One minister has planted many rosebushes in the yards of a number of church buildings where he has served as pastor through the years. The roses are of many colors. Some are everblooming varieties; and their fragrance and beauty bring a ray of sunshine and a lift of soul to many.

A number of the state colleges of agriculture have men on their staffs who are experienced landscape architects. In some states their services are available free of charge. They will come to the local community and supervise the planting of attractive and appropriate shrubs and trees.

A church building and its surroundings can be kept beautiful at little or no financial cost. Flowers and shrubs could come from the lawns of members, or they might be purchased as memorials and planted in memory of some loved one who once found joy in serving that particular church. A memorial service could be held in connection with such a planting.

Frequently little attention is given to the cemetery that may be located beside the country church. Weeds, briars, and sumac often decorate the graves of those whose bodies have been tenderly committed to rest there. Tombstones frequently lean to one side or have toppled over altogether. Many cemeteries contain only an occasional lot that has been carefully tended over the years.

There are usually, of course, reasons for this terrible neglect. There is always the matter of expense. It requires much time and labor to keep a cemetery in good condition, with the tombstone standing erect, the grass mowed, and the fences in good repair. Without making long-term preparations toward that end, few rural churches can afford to pay for cemetery care from the current expense funds.

No church is justified in continuing to have even one unkept grave in the cemetery. To do so is a disgrace to the church itself. There are several ways to take care of this matter. One way is to have an occasional "frolic" at the cemetery, at which time members bring their sickles, scythes, lawn mowers, and hedge shears. There is a lot of fun and good fellowship to be had at such an event. One of these "frolics" every three or four weeks during the summer months should be sufficient.

Incidentally, the "frolic" idea can be worked in connection with the church grounds and buildings. The men can cut wood, mow the lawn, and make necessary repairs and improvements, while the women clean and dust and do other necessary inside work. If it is desired, some of the women could prepare the noon meal should the "frolic" be planned for the entire day.

More and more cemeteries are adopting the system of perpetual care. This plan can be carried out even in the smallest rural community. Any group of trustees of church property could begin it. When cemetery lots are sold, an additional charge is made for the perpetual care of the graves. This money is soundly invested, and the interest can be applied to paying a caretaker to atte to the graves.

The rule should be that no gra will be sold without the perpetual ca proviso. For a time it will cost so thing to care for the graves of tho who were buried in former years, b as the perpetual care fund increas it will become easier to care for of the graves. If relatives of those w have already been buried in t cemetery are still able to be contacte many of them will want to invest a perpetual care plan.

A large proportion of rural chur buildings are of the one-room typ Many of these were built when o room was considered adequate. B that is no longer true even in t smallest rural community. In fact, is often the smaller rural communi that is mostly in need of more th one room. The auditorium of the o room church building has in almo every instance been dedicated f worship. It does not seem proper t hold secular meetings there.

A basement or social hall is *necessity* for *every* rural church. space is needed for an occasional re creational program, for the civic pro ects to be fostered, and for an occ sional fellowship supper. There is social value to be gained when peop can gather for recreation and fello ship under the leadership of t church. There are too many social an recreational centers of an unwhol some nature for the church to be sa isfied with doing nothing to counte act their influence.

Some church basements can be e cavated without doing harm to th building. If that is possible, it migh well be done. If not, a social ha should be erected as close to th church building as possible. Often th church grounds are such that a roo can be attached above ground to th church building itself. A special wor of caution should be said about exc vating for a basement. If there is considerable amount of moisture i the ground on the site of the buildin it would not be wise to excavate f a basement under a building that ha been previously erected.

Another real problem in man

ral churches is that the church-
nool classes of every age must of
essity meet in one room. There is
ch confusion, and some pupils are
ter able to hear the teacher of a
ghboring class than they are to
r their own teacher. Curtains,
eens, and folding doors will help
some extent, but they are often not
isfactory. The basement or social
l mentioned above should be built
h the idea in mind of using it for
rch-school classes. Naturally,
en new rural churches are being
lt, it is never wise to make them
uctures that have only one room.

One common mistake among rural
rches is the failure to have the
lding adequately insured. Practi-
ly every rural church building that
have known to burn has been
ered with little or no insurance.
en that happens it often takes
rs for the congregation to accu-
late enough money to replace the
mer building. Meanwhile, the con-
gation sometimes dwindles in size,
l the people lose interest in the
rch's program or transfer to an-
er congregation that is not too far
ay. In either case the congregation
t underinsures its property will
fer. It is far better to put a little
re money into insurance premiums
l never have a fire than to have a
and be poorly or improperly in-
ed.

The beautiful white frame country
rch building, or the dignified
ne or brick structure, with attrac-
ely landscaped surroundings and a
t worshipful comfortable interior,
l serve as a silent invitation to
ny people to enter and worship. If
has a neat, well-mowed cemetery
r by, people will know that those
o are affiliated with that particu-
church have a respect for their be-
ed dead that is shown not only in
rds but in deeds as well. And an
equate church basement or social
l will show that the church is in-
ested in the fourfold life. Such a
rch will also help to encourage
young people of promise and abil-
to remain in the country, where
—after all—has a great deal to
er.

Reach Your Circuit with a Paper

By JAMES E. HANKINS

What about a parish paper? How will it help the circuit preacher? Pastor Hankins of Piney Flats Parish (Methodist), Piney Flats, Tenn., answers these and other questions about mimeographed papers for parishes.

"WHY should I mimeograph a parish paper?" asked the circuit preacher. *"With five churches I have my hands full already!"*

The answer is plain. The circuit preacher should have a parish paper simply because he *does* have five churches. More important, he is working with people. They like to read about themselves and their neighbors. In a three-, four-, or five-point parish, the chances are that everybody does not know everybody else. A parish-wide fellowship is impossible where people are not acquainted. You can help your people know each other: Mimeograph a parish paper!

The larger the parish the less time the pastor can spend in each community. This is all the more reason for having a "silent helper." The program of the parish must be kept before the people. A united parish program is the most successful. This requires a united people. Someone has said, "United we stick; divided we're stuck." Not a few rural parishes are "stuck" because they did not "stick." A parish paper is a representative of the church.

Friendly competition is healthy competition. In the larger parishes long periods of time separate the pastor's visits. A good program can die a natural death in two weeks. Keep every church informed of the other's progress in nutshell fashion in a parish monthly or semimonthly paper. Such a publication bridges the gap between appointments. It creates the desire to do. "If Clark's Grove can do it, we can too." Such statements are not uncommon.

Is it not the psychologists who say the first law of the science is to create the desire to do? "Know how" is good, but without the "want to" your program fails. A parish paper stimulates friendly competition between churches.

"If it is that important," said the circuit preacher, *"how do I go about it?"*

First, count the cost. To know the cost the number of copies must be determined. Mail to the entire parish constituency, not to membership only. Cultivate your nonmembers. Four hundred copies of an eight-page (four sheets, 8½x11) paper can be mimeographed and mailed for about twelve dollars an issue.

If your parish will not finance it at the beginning, sell advertisements to the local merchants. Ten two-inch ads can be placed on one page. After the paper is launched, use one column of each issue asking for gifts and printing the names of donors. Remember, people like to read about themselves and their neighbors. The author's parish paper makes money. This allows for more and better equipment and more cultivation materials from *Tidings*. Better still, get a grant from the parish and still ask for individual gifts.

Second, give some thought to the

mechanics. If you can type you can cut a stencil. If you can trace you can illustrate. If you do not have a mimeograph, try your school or county agent. They will co-operate. If you do not have an illuminated drawing board, open your desk drawer, get a piece of glass to fit just inside, put a light bulb under your glass, and you have it. One word of caution: always use what is called a flexible writing plate over your glass. This is necessary to keep from tearing stencils and for clear copy.

Always illustrate your parish paper. Mimeograph tracings are plentiful. Tracings relative to rural life are not so easily found. Better five lines with an illustration than fifty without.[1]

Quality materials equal quality work. Use the best paper, stencils, and ink. The cheapest is not the most economical in the long run. If Christianity is the most important thing in the world, we parsons should act like it in our publicity.

Experience has taught that colored paper is the most effective. It is good to have alternating colors for the several pages. A two-column page broken into short paragraphs has proved very helpful.

Third, if you have 200 or more copies to mail every month, you will save money by paying ten dollars for a mailing permit under Section 34:66 of the Postal Laws and Regulations. The permit is good for twelve months. You can mail them for one cent each with the permit (provided each weighs no more than 1⅛ oz.) and for two cents without it. For twenty dollars a year you can mail without affixing stamps (check this information at your post office).

The circuit preacher was not satisfied. "*What do I write about? Give me some idea of how to write.*"

Write about people. Members of our parishes have babies, they are baptized, they join the church; others get married, some get sick, and a few die. Lay people help carry on our programs; many of them are leaders, many tithe, some give memorials. Some of our members are shut-ins, some are away in service, others are in college. You cannot miss by writing about people. Lincoln had the right idea, although many misplace the emphasis.

So many rural folks can't, won't, or don't read. Someone has well said that "most men would rather die than think." It is the pastor's job to get them to read *and* think. To do this we must write words they can understand. Our writing should make popular reading. Short sentences, short words, and personal words are the secret to popular reading.

The standard reading level today is that of the eighth and ninth grade. This is what the average American, both rural and urban, can read easily. The average number of words in such sentences is 17; the average number of syllables per 100 words is 150. If you desire to write for easy reading, cut your average sentence down to 11 words per sentence with only 134 syllables per 100 words. The comics average 8 words per sentence and only 127 syllables per 100 words.[2]

Every church publication is up against terriffic competition before it actually communicates its message to its readers. Once we beat down the competition, we want to be sure our people understand what we have written. George Gallup tells about one of his early surveys in which he asked about a person's *length of residence.* He got the answer: "27 feet and ten inches." We must say what we mean in language that actually conveys our meaning.

Remember, all of us are laymen on some subjects. All of us are ignorant enough on some subject to need it explained to us in "easy reading" the first time. That is the reason we have graded textbooks. To hold the attention of many people, we must talk in children's language. Our writing must be easy but we must not talk down to our readers.

[1] A folio of mimeograph tracing designs, especially for rural churches, is available from *Dunhan Rural Church Service,* $2.75. Write to James E. Hankins, Piney Flats, Tenn.

Mimeograph Illustrations, now issued by the World Service Agencies, are available bimonthly for $1.00 per year. Write to Thomas B. Lugg, 740 Rush St., Chicago 11, Ill.

[2] These data are taken from "Check How Your Writing Reads," by Amy G. Cowing, Educationist, Division of Field Studies and Training, Extension Service, U. S. Department of Agriculture.

Sprinkle your writing with huma interest words such as you, v mother, folks, and other "peopl words. Cookbook style impl "you"; this is one of the best wa to give information simply.

Circularize your circuit by mim graphing a parish paper. (*If y wish a copy of my parish paper, se me a two-cent stamp.*)

Negro Churches Lack Hymnals

In a recent survey of 570 Neg churches in 17 southern counti there were 108 churches (or churches per county) without a hymnals or songbooks, according the Rural Church Department Drew Theological Seminary.

It was found that many of t older people can sing from memo But the young people need hymna

Four counties averaged less than hymnals per church, though the ave age attendance in those same church on Sunday morning was 51.2 peop

A Hint to the Wise

When I was a young preacher a circuit of five churches in 1928, r church treasurers reported that good many of our members had r paid their church dues to date. sat down and wrote the followi letter to our members:

"Dear Church Member: There i little matter that even $ome of o be$t folk$ $eem to have in $o ca$e$ neglected—their church due A promi$e to pay doe$ not take ca of the pre$ent pre$$ing need$ of o churche$. Plea$e $ee that a good p tion of your due$ i$ paid a$ $oon po$$ible if they are at pre$ent u paid. Your a$$i$tance will be $ince ly appreciated. $incerely your$".

That year we had 167 additions the churches of that circuit, and had the largest amount paid that h been paid in many years.—***Corneli Witt.***

(*Methodist m i n is t e r, Memph Tenn.*)

The Idea Forum

Readers are invited to contribute to this section of the magazine useful ideas on any phase of the pastor's task.—Ed.

n Using Poetry

There is no person who uses poetry re in his chosen profession—and s it with poorer choice and with ser knowledge of what he is han- ng—than the average preacher.

I have heard the same poem used a number of different occasions. I ve heard the closing lines of "Than- psis" used for everything from sing moments of funerals to ad- nishing graduating classes at mmencements. While I know there some occasions when the same em can be used, and that one using es not exhaust a poem's worth, still m convinced that one should not ar a good poem out on one congre- tion. There are many great poems choose from.

There is only one way that a minis- can find appropriate poetry for rious occasions, and that is to read etry, and read much of it. Read to joy it; read with an eye open for a rse that might fit into a funeral rmon, next Sunday's sermon, or the mmencement coming up in June. t most of all, read to enjoy. Read- g good poetry is like listening to od music—it is to be enjoyed and t merely endured.

Next, read from contemporary ets and from the great masters. here are numerous anthologies of e great works of the poets of the es. The *Winged Horse Anthology* Doubleday & Co., $4.00), Palgrave's *olden Treasury* of songs and lyrical etry, *Best Loved Poems of the nerican People* (Garden City Pub- hing Co., $1.98); collections of nnyson, Whittier, Robert Frost, ephen Vincent Benét, Jesse Stuart, ur own local poet, and yes—the ownings (Robert and Elizabeth) d Shelley and Keats. There are any, many others from which a st store of insight might be gained a few minutes' reading during the y.

Finally, if you have not read much etry to your congregation because u felt they might think you would wasting your time reading such tuff," or that you are a "softie," n't feel that way. People are almost always receptive to a thought expressed in the cadence of poetry, whereas they may reject your mellowest prose. The Bible is full of poetry and poetic imagery. Many a dry point has been driven home with a timely quotation from some good poem.

Jesse Stuart, speaking at Franklin College, Franklin, Indiana, a few years ago, made in effect the following statement: "Why can't a fellow play football and write poetry, too, if he wants to? There is no reason why he cannot." And so it also applies to the reading of poetry.—***Paul K. McAfee.***

(*Pastor of Michigantown Methodist Church, Michigantown, Ind.*)

A Ministers' Library

There is obviously a difference in the size of ministers' libraries, corresponding roughly with the size of ministers' incomes. In most cases, those who serve city churches have larger libraries than their brethren in the town and country churches. They also have access to city libraries, which are not often found in rural areas.

Facing this problem, the members of the Bedford County Ministers' Association set up a circulating library. It is available, without rental or fees, to all the ministers of every denomination in the county. The books originally were lent to the library by ministers with large collections of books. These books were "checked out" at the monthly meetings of the association and returned at later meetings.

Recently, a core of books has been added to the library for permanent circulation. These were given to the association for this purpose by well-wishing editors and advertising managers who had finished with review copies of new religious books.

After reading new books from this library that are particularly good, members give reviews for the benefit of the whole group. This is proving to be a stimulating feature of our interdenominational fellowship.—***Fred Cloud.***

(*Pastor, the Methodist Church, Bell Buckle, Tenn.*)

The Community Pulpit

As a *community* Methodist church, we of Grand View Heights, Lancaster, Pennsylvania, felt convicted of an obligation to every family in our area regardless of their church affiliation. Some of the families were of a different faith, some were actively supporting "downtown" Lancaster churches, some are passive church members, some are completely unchurched. All are part of the community we are dedicated to serve.

The fulfilment of our obligation is now being realized in a four-page folder, published monthly, entitled *The Community Pulpit.* To inspire our community we feature a two-page "Sermon of the Month"; to serve our community we invite news items and information of general interest from the community itself; and to inform our community we carry our own church organizational news and calendar of events. Distribution to the approximately 650 homes in our immediate area is done by thirty families within our church. We mail the *Pulpit* to our own members and many friends who live outside the town.

We are quite pleased with the results that have been achieved even though this project is still in its infancy. It has been the means of attracting many of the unchurched and passive church members to our services and work; it has been also the means of introducing our church to the many new families who are moving into our growing neighborhood. *The Community Pulpit* is truly a three-in-one publication: it is a *Christian tract* published under the subtitle, "The Spiritual Voice of the Grand View Heights Community Methodist Church"; it is a *church paper* announcing events and keeping before the eyes of our members and our community the work and activities of the church; and it is a *community paper* serving the people of this area in the ways suggested and prescribed by them.—***Richard Hilton Adams.***

(*Pastor, Grand View Heights Community Methodist Church, Lancaster, Pa.*)

COMMENDATION

ROBERT S. HAMILTON • *the Methodist Church, East Berlin, Conn.*

. . . Let me commend the staff on the excellency of the magazine. I use it far more more than any other of the many which I receive each week or month. Recent editorials have been exceptionally stimulating and pointed. And the suggestions for use of the Church Year for worship are always suggestive of worthwhile ideas.

One suggestion for improvement: it grieves me each month that so much effort is needed to flatten out the magazine because of the tight package into which it is made for mailing. No other magazine that I get is folded so tightly. Wouldn't one fold do as for *Zion's Herald* and *The Christian Century?* . . .

CHRIST'S SACRIFICE

DAVID E. NYBERG • *Nashotah, Wisc.*

I have read with great interest and with some alarm the article, "The Christian Doctrine of Redemption" by Henry E. Kolbe, in the March issue of THE PASTOR.

It seems to me quite impossible, if one is speaking of the *Christian* doctrine of redemption, to say, "Nor is the cross a sacrifice by which God's wrath is removed . . ." and "The principle of the sacrificial cultus . . . is foreign to New Testament interpretations of the crucifixion. . . ."

One has only to read such treatises on the *priesthood* of Christ as the eighth, ninth, and tenth chapters of Hebrews to find that the doctrine of the sacrifice of Christ is positively asserted in the New Testament. From Hebrews 7:24; 8:1; and 9:24, as well as other passages, it is certain that Jesus Christ is truly a priest. If Christ was truly a priest and if we believe, as Christians are bound to do, that Christ's earthly work was perfectly fulfilled, He must have offered a sacrifice, and the Cross was the fulfilment of that *priestly* function (*cf.* I Peter 2:24).

But we do not depend solely upon speculative theology to set forth the doctrine that the crucifixion of Christ was truly sacrificial. There are positive scriptural citations that can be made. For example, Hebrews 10:12: . . . *after he had offered one sacrifice for sins for ever* . . .; I Corinthians 5:7: . . . *Christ our passover is sacrificed for us.* While this latter passage does not explicitly state that Christ was anything more than the victim, it is scurrilous to suppose that the sacrificial action consisted in what his executioners did to his body. Rightly interpreted, it can only mean that Christ was both priest and victim in the atoning sacrifice of Calvary.

Romans 3:25 and I John 2:2 also attest the sacrificial character of His death. Our Lord's own words point to the sacrificial character of the crucifixion. In Matthew 20:28 he says, . . . *and to give his life a ransom for many.* It is this *giving* (*i.e.*, offering) that constitutes the sacrifice formally. This sacrifice was accomplished on the cross.

All of this cannot be swept away by the statement that St. Paul's doctrine "cannot be understood merely in terms of ancient altar rites." True, St. Paul does not limit his doctrine to the sacrifice, but it includes the sacrifice, even though he uses an analogy between the crucifixion and the sacrificial Jewish temple worship to teach that doctrine.

His analogy is not an analogy of extrinsic attribution, implying only an imagined similarity. Only by recognizing that here St. Paul uses an analogy of *intrinsic proportionality* can Christians make any claim that the Jewish prophecies were completely fulfilled in Jesus. By intrinsic proportionality is meant that there exists *in the two analogues*—the death of Christ and the temple sacrifices—such a proportion that the term "sacrifice" represents an existential actuality *in* both analogues, to wit: sacrifice is to the crucifixion as sacrifice is to the offering of "blood of bulls and of goats."

These things I write in the profound and sincere hope that Christian truth may be preserved for all the faithful in all its wholeness.

WHAT PASTORS DO

GAIL DAVIS • *New Haven Methodist Church, New Haven, Ind.*

The article, "The Minister and His Task," by Alfred B. Haas [March, p. 5] might well be printed in leaflet form for limited distribution. I believe officials and leading laymen would appreciate it.

On Laymen's Sunday my lay leader asked me to make an outline of how I spent an average week. A visiting layman gave the lay address, but my leader gave a talk to the congregati showing them how the pastor spent time.

I took a vacation that Sunday neither the lay leader nor myself embarrassed by the talk. The people preciated knowing more about the w of their minister.

PRIESTHOOD QUESTIONED

ROGER J. SQUIRE • *First Metho Church, Red Bank, N. J.*

Professor Alfred B. Haas of D [University] always does a superb of interpreting the work of the Ch tian minister. His article in THE P TOR, March 1951, entitled "The Minis and His Task," is no exception.

The fourth peg on which he asks to hang our ideas about the task of modern minister, namely that of priest, bears further examination.

I am but one Methodist preac among a number who still question kind of attitude toward the minis which leads Professor Haas to s "This clerical collar, on me or any else, is a billboard proclaiming fact that . . . I am privileged to bel to a fraternity. . . ." Isn't the ent church, clerical and lay alike, a frat nity and a brotherhood? Then w should there be the false barrier o Roman collar or any other symbol superiority?

We must tread the path of priesth with great humility. Jesus' word is pl at this point. *Ye know that they wh are accounted to rule over the Gent exercise lordship over them; and th great ones exercise authority upon th But so shall it not be among you: whosoever will be great among y shall be your minister* . . . (M 10:42, 43).

One of the compensating temptati of the Christian minister is to overco the insecurity of his calling by sett himself apart from his fellow Christia the laity, and mount a pedestal of ternalism.

The kind of priesthood which the N Testament glorifies is what our P estant forebears declared to be " priesthood of all believers." Profes Haas sums up his interpretation of priestly function with: "In short, means that you will have to be a he beat in the body of Christ called

hurch." We Methodists believe that he entire membership, consisting of all believers, is as necessary to the life of he church as a priest. We affirm that he life, prayer, and devotion of *every* man, woman, and child, blessed in Christ, is the very heartbeat of the hurch.

Let me cite an example of a Methodst preacher in an Eastern city who, rom my personal knowledge, has beome a channel of God's grace to a multitude of people. He has earned his doctor's degree, a Ph.D. from a Methodist niversity, but he much prefers the folk n his church to call him by his Christian name just as he calls them by their Christian names. He is always well ressed, but never in a distinctly clerial garb. As he moves in and out of he homes in his community, and as he participates in the spiritual life of his ity, he gives his hand to everyone about him, bringing them up to share the iches of the Kingdom. He does not walk the city streets seeking by outward means to receive deference, but rather n the inner awareness that his calling s to be the humblest servant of all. I would give my right arm to demonstrate he gospel as he does, "all within the great shared life of the Christian felowship."

A group of American soldiers were received by the Pope during the recent war. All of them were bowing, fawning, nd kissing the Pontiff's ring. One clean-ut Texan, with the love of God in his heart (I would like to think that he was a Methodist) stood up straight. When his turn came, he put out the right hand of Christian fellowship saying, "Howdy, Mr. Pope." I would also like to think that this incident, reported by *Time* magazine, brought memories of the day before pomp and circumstance had made the Pope the chief priest, and he was just Mrs. Pacelli's son with a vision of being used rather than of being exalted.

HOLY COMMUNION AND THE PEOPLE

CLARK H. PHILLIPS • *Superintendent Big Rapids, Mich.*

A man in his early fifties recently said to me, "I grew up in a little Methodist church in the country. Supply pastors ministered to us. Some of them were good preachers and all were good men. I can remember singing the hymns, listening to the sermons, going to Sunday school, and attending revival meetings; but we had a communion service very rarely—only when the presiding elder came. Sermons, singing, ice cream socials, Sunday school, special meetings were a part of my church life, but the communion service was an extra—something that didn't really belong. Even today, when I've moved to town and we have the sacrament of the Lord's Supper at least four times a year, that service has little meaning for me. In fact I sometimes stay away on Communion Sunday."

The experience of that man and of thousands like him is again becoming the experience of people in practically every district of Methodism. Since the legislation of the General Conference in 1948 permitting only ordained elders to administer the sacrament of the Lord's Supper there has been much written about the theory of this sacrament. . . .

The simple fact is that many are being denied Holy Communion. In order that I might have specific data I asked the ministers of the district of which I am superintendent how many times Holy Communion had been observed in their churches in the calendar year, 1950. Replies came from 42 ministers of whom 20 were ordained elders and 22 were not. In the churches ministered to by ordained elders there was an average of 3.8 communion services during the year. The average for the other 22 was 1.7. In the first group a number of ministers had taken the elements to the sick and shut-ins. Of course, nothing like that could be done by those not permitted to administer Communion.

Holy Communion is not a vital part of the religious life of a large segment of our Methodist membership who are served by supply pastors, probationers, and ordained deacons. . . . What are their reactions? Some, especially adults, resent the present situation. They are frank to say so. One man said to me, "I have to go to another denomination for Holy Communion. I don't like to. That minister hasn't as much training as my own pastor. I'd rather have it in my own church and from the hands of my own minister." The reaction by many others, especially younger people, is indifference. . . .

That the present legislation has created problems is beyond question. Certain suggestions for solving these difficulties have been made, chief of which has been the use of retired ministers and the district superintendent. In many sections retired ministers are not available. Usually they live in cities rather than in rural areas. It is practically impossible for the district superintendent to be in every church served by a supply pastor or probationer or deacon even as often as one Sunday a year. He might go some day other than Sunday but few would be present. In fact when he goes on Sunday, he discovers the attendance is considerably smaller when there is to be a communion service. Even if retired ministers and the district superintendent made possible a communion service in every church every quarter, it would still be unsatisfactory to many people because it would be outsiders coming to do what they want their own pastor to do. An excerpt from a letter sent to me by one of the staunch old Methodists of the district I serve clearly expresses [this feeling]. . . .

Undoubtedly there were good reasons back of the General Conference action in 1948, even as there were in John Wesley's refusal to permit unordained ministers to administer Holy Communion in the early days of Methodism. Nevertheless, when Wesley finally saw the practical results, he wisely changed his policy and sent Coke, Asbury, Whatcoat, and Vasey to "baptize and administer the Lord's Supper." Practical results overcame theory, as has usually been the case in Methodism. It is to be devoutly hoped such will be the case in 1952, and that the General Conference will again give all Methodists the right to make the sacrament of the Lord's Supper an integral part of their church life.

LATE ARRIVAL

GEORGE ALLEN ODGERS • *Powell, Wyo.*

I wonder why you never reach me until almost half of the month has passed. It would be a great help and convenience if you could arrive on the first or soon thereafter. "Can do?"

(Will try to do better. Meanwhile, seasonal materials are published far enough ahead to compensate for such delay.—Ed.)

PREVIEW OF METHODISM

New Vacation Church School Texts

For use this year, the fiftieth anniversary of the vacation church school movement, the Division of the Local Church has announced publication of three new study courses concerned with the church.

PRIMARY COURSE. *Everyone Needs a Church,* by Lois Eddy McDonnell. The teacher's book contains two units of study, ten sessions each. The purpose of this course is to help primary boys and girls to understand their own and other churches. Each unit gives the children opportunities to serve others through the church.

The teacher's book contains suggestions for various activities, schedules, and plans for working with parents. The pupil's book for each unit contains stories, poems, and songs.

The Teacher's Book is priced at $1.75. Pupil's Book I: 25 cents; Pupil's Book II: 25 cents.

JUNIOR COURSE. *The Church Around the World,* by Mrs. William Earl Brehm. The teacher's book contains two units of ten sessions each. This course is designed to acquaint juniors with the sweep of church history, and to help them relate this heritage to their own church experiences today. Each unit contains plans for worship, complete directions for varied activities, and other source materials. The pupil's book for each unit provides stories, hymns, and suggested Bible readings.

Teacher's Book: $1.50. Pupil's Book for Unit I, *How the Church Came to Us:* 50 cents. Pupil's Book for Unit II, *Into All the World:* 50 cents.

INTERMEDIATE COURSE. *One Church for One World,* by Olive L. Johnson and Frances Nall. This course, containing plans for ten sessions, deals with the ecumenical church and co-operating Protestant movements. The textbooks provide worship materials, stories, directions for activities, daily plans, and evaluation sheets.

Teacher's Book: $1.50. Pupil's Book: 50 cents.

The above textbooks may be obtained through The Methodist Publishing House serving your territory.

Family Life Conference

A descriptive leaflet that presents the call for delegates to the Family Life Conference in Chicago, October 12-14, has been mailed to Methodist leaders across the country.

Illustrated with scenes photographed in the homes of Methodist families, this leaflet, it is thought, will be effective in helping leaders find those who should attend the Chicago conference.

Additional requests for leaflets should be sent to the Advance Office, 740 Rush Street, Chicago, 11, Ill.

Edward D. Staples, director of the Department of the Christian Family (Board of Education), concluded in April a series of eight "Coaching Conferences" in which about 250 leaders were trained to organize and conduct study groups on Family Life materials. These study groups are to be set up within all Annual Conferences under the direction of the executive secretary of the Board of Education and chairman of the Advance Committee.

The results of this "grass roots" study of the five areas to be explored in Christian Family Living will be evaluated at the national conference in Chicago.

Aubrey S. Moore of Chicago is the chairman of Local Arrangements Committee. Already a dozen subcommittees are at work with plans for the conference. Assembly meetings will be held in Medinah Temple.

Headquarters hotels are The Stevens and The Congress on Michigan Avenue. Other hotels have offered their services to the conference.

"Work groups," of 200 delegates each, will meet in these hotels. Five nationally known resource leaders are in charge of these study and discussion groups. They are: Richard Lentz of Chicago University; Donald M. Maynard of Boston University; Frank Slutz of Dayton, Ohio; Evelyn Duvall, executive secretary of the National Conference on Family Relations; and Samuel Hamilton of New York University.

CALENDAR OF EVENTS

Information for this section shoul reach the office of *The Pastor* at lea six weeks before the event or confe ence is scheduled to take place, a as far in advance as possible.—E

June 10—Methodist Student Day.

June 11—Garrett Biblical Institute Co vocation, Scott Hall, Northwestern U versity, Evanston, Ill.
Speaker: Roland Bainton.

June 11-15—School of Alcoholic Studi and Christian Action, Bloomington, I

June 12-22—Southwestern Caravan Training Center, McMurry College, Ab lene, Tex.

June 12-22—Southeastern Caravan Training Center, Lake Junaluska, N.

June 18-July 18—Interdenomination School for Rural Leaders, Garrett Bi lical Institute, Evanston, Ill.

June 19-29—Caravan Training Cente Williamsport, Pa.

June 25-Aug. 3—Religious Educati Courses, University of Southern Ca fornia, Los Angeles, Calif.

June 29-July 8—Southeastern Jurisdi tion Camp Meeting, Lake Junalusk

June 2-20—Oberlin Graduate School f Rural Leaders, Oberlin, Ohio. Wri Dean Leonard Stidley.

July 3-7—General Commission on Su vey, Cosmopolitan Hotel, Denver, Col

July 5-12—Central Jurisdiction Leade ship School, Morristown College, Mo ristown, Tenn.

July 9-20—Rural Leadership Schoo Michigan State College, East Lansin Mich. Write Paul Miller.

July 9-20—Summer School of Christi Education, Fairbault, Minn. Write Fe Hardenbrook, Registrar, 122 W. Fran lin Ave., Minneapolis, Minn.

July 10-11—Annual meeting of Wor Council of Churches (for memb Churches in U. S.), Cleveland, Ohio.

July 11-13—Annual meeting of Gener Board of Lay Activities and Nation Conference of Lay Leaders, Congre Hotel, Chicago, Ill.

July 13-18—Annual meeting, Conferen secretaries of Evangelism, Albion Co lege, Mich.

July 15-20—Fifth Annual Workshop Music in the Church, Scarritt Colleg Nashville, Tenn.

July 18—Annual meeting of Gener Board of Pensions, Centenary Churc St. Louis, Mo.

July 19-Aug. 25—"The Ministry of R ligion to College Students" (a course Emory University, Emory University, G

July 21-24—National Methodist Tow and Country Convocation, Municip Auditorium, Sioux City, Ia. Secretar Glenn F. Sanford.

July 30-Aug. 3—Conference for distri superintendents and pastors, Southea ern Jurisdiction, Lake Junaluska, N.

July 30-Aug. 10—Southeastern Jur diction Leadership School, Lake Jur luska, N. C.

July 31-Aug. 9—National Seminar Christian Foundations for World Ord Scarritt College, Nashville, Tenn.

New Study Units

The Editorial Division has announced that "Religion in Contemporary Literature," a new study unit for older youth, is scheduled for the July-August-September issue of *Christian Action*. The author of this unit is Roger Ortmayer, editor of *motive*. Among the session titles are "Biblical Characters in the Novel," "Saints and Sinners," and "Modern Prophets of Heaven and Hell."

Two resources for the planning of the youth program in the local church are being combined in a new format. *Youth Planbook*, the new publication, replaces *A Guide to Study and Program Materials for Methodist Youth* and *Planbook*.

The new publication contains a complete listing of curriculum resources for youth groups and of booklets dealing with organization and general program —plus suggestions and additional resources.

This booklet is a co-operative production of the Department of Youth Publications in the Editorial Division and the Youth Department of the Division of the Local Church. It is published for free distribution and can be ordered from the Service Department, Box 871, Nashville 2, Tenn.

Of special interest to pastors will be "Some Principles for Pastors as Educational Leaders," an article that is scheduled to appear in the August issue of *The Church School*. It is written by Wood H. Patrick, a district superintendent whose earlier experience has been in the pastorate and as a conference executive secretary.

SCHOOL OF ALCOHOL STUDIES

The Board of Temperance, in cooperation with the South Central, Central, and Western Jurisdictions, will conduct a School of Alcohol Studies and Christian Action at Denver University, September 3-7, it has been announced. This is the third in a series of schools designed to train Methodist preachers and laymen for special service in the new Temperance advance.

The stated purposes are: "To train a co-operative leadership that will carry out the challenging abstinence program envisioned and ordered by the General Conference of The Methodist Church;

"To give new and distinctive meaning to definitions and terminologies that rightly belong to true temperance, and to clarify the atmosphere concerning the problems of alcohol;

"To approach the solution of these problems with a clear understanding of the scientific and spiritual factors involved; and

"To inspire action in all the areas of individual and social life where values in human personality and community welfare can be enlarged.

"By lectures, classroom presentation, discussion, and worship techniques, we hope to inspire . . . co-operative action for the cure and prevention of alcoholism, the rehabilitation of alcoholics, and the deglamorization of drink."

For this joint Jurisdictional enterprise, Paul D. Womeldorf, Oklahoma City, is general director. He will be assisted by J. Richard Palmer of Denver, Colorado. The faculty will consist of members of the Board of Temperance staff, assisted this year by Andrew C. Ivy, Albion Roy King, C. Ted Hawes, and representatives from the Board of Education.

DIRECTORS OF EDUCATION

The first churchwide meeting for Methodist directors of Christian education is scheduled to be held at Estes Park, Colorado, July 8-13.

It has been stated that the purpose of the meeting is "to enable Methodist directors to come together for a sufficient length of time to advance their training significantly and to achieve a national fellowship."

The cost will be $22.50 for room and board for the five days plus a five-dollar registration fee. Registration blanks and information folders may be obtained from Miss Mary Elisabeth Bunch, P. O. Box 871, Nashville, Tenn.

NURSE RECRUITMENT

"You Can Be a Nurse" is the title of a nurse recruiting radio round-table script that is being distributed free to pastors by the Board of Hospitals and Homes.

The script includes information regarding current needs for qualified Christian nurses, tells about the advantages of nursing education, entrance requirements, costs, life in a nursing school, and opportunities for nursing service.

A sixteen-inch recording disc of the script is available for rental through The Methodist Publishing House serving your territory. Service charge: $1.50 plus postage.

Those who wish to purchase the recording may obtain it at a cost of $3.50 through the Board of Hospitals and Homes, 740 Rush Street, Chicago 11, Ill.

WESLEY FILM PLANNED

A new film on the life of John Wesley is to be launched this summer—provided sufficient contributions are forthcoming. This was the decision reached at a recent meeting of the staff and executive committee of the Methodist Radio and Film Commission.

Bishop Donald H. Tippett, president of the commission, reported that he found J. Arthur Rank, outstanding Methodist layman and renowned British movie producer, most enthusiastic about the possibility of a Wesley film when they talked during the bishop's recent trip around the world.

A preliminary script for the film, prepared by Fred Eastman, has been considered by the staff and is now being reviewed by members of the executive committee, professors of Church History in the ten Methodist theological schools in the United States, and the J. Arthur Rank film company staff in England.

MOUNT SEQUOYAH SCHEDULE

The following meetings will be held this summer at Mount Sequoyah, Fayetteville, Arkansas:

June 25-July 1—Mozart Youth Institute (Missouri).
July 4-9—W. S. C. S. School of Missions.
July 6-8—Wesleyan Service Guild.
July 10-13—Conference and District Secretaries meet.
July 16-27—Leadership School.
July 30-August 3—Fayetteville Youth Program (District).
August 8-17—M. Y. F. Workshop.

DRAMA WORKSHOP

An interdenominational workshop on the use of religious drama, designed especially for pastors and church leaders, is to be held August 16-27 at the American Baptist Assembly, Green Lake, Wisconsin.

Sponsored jointly by the Division of Christian Education of the National Council of Churches and the American Baptist Assembly, the workshop will feature work groups in many phases of religious drama.

"In its third session, the workshop maintains its original character, but has increased the faculty membership and the variety of courses offered," says Miss Amy Goodhue Loomis, director of the Religious Drama Workshop.

The entire cost of the workshop will be $56. Further information may be obtained from Miss Loomis, R. R. 2, Lowell 1, Mich.

The Fountain

ETERNAL HOPE

Both free enterprise and the labor movement at their best believe in the worth of the individual. But such a faith is nonsense if men are cheap candles blown out at death, or drops of water absorbed into some vague ocean of being. Thus any real faith in personality rests on faith in the life everlasting. . . .

—George A. Buttrick, in *So We Believe, So We Pray* (Abingdon-Cokesbury Press)

AT WIT'S END

We cannot deal with the "jitters" which have overtaken our nation merely by warning against its dangerous consequences. These jitters are a part of the sickness of a whole culture which had forgotten that all human existence is insecure, that all human achievements are fragmentary and all human virtues ambiguous. A culture which has sought the meaning of human existence in simple historical fulfillments is naturally at its wit's end, when contemporary history offers nothing but calculated risks, disappointed hopes and stern duties without hope of immediate reward. . . .

—Reinhold Niebuhr, in "Ten Fateful Years" CHRISTIANITY AND CRISIS (Feb. 5, 1951)

BENEATH THE SURFACE

In what can be called the common psyche of the people there is a huge variety of levels and degrees. At the most superficial level there are the momentary trends of opinion, as transient as the waves on the sea, and subjected to all winds of anxiety, fear, particular passions, or particular interests. At deeper levels, there are the real needs of the multitude. At the deepest level, there is the will to live together, and the obscure consciousness of a common destiny and vocation, and finally the natural trend of the human will, considered in its essence, toward the good.

—Jacques Maritain, in *Man and the State* (University of Chicago Press)

LISTEN—AND ANSWER

Jesus' first word is not bread and it is not miracle. Nor is it the forming of an organization and the drawing up of a plan by a committee. Rather it is the clear, unmistakable call to each individual person to repent, to turn to God. If his first word had been bread or miracle or scheme, then men could have debated and argued. But you cannot argue or debate the call to repent. Repentance is a call, not to the intellect alone, but to the heart and will also, a call to the whole man. We can say "Yes," or we can say "No"; but the question is not debatable.

—Charles Francis Whiston, in *The Ministry of Jesus* (Pilgrim Press)

A "LITTLE THING"

. . . A young pastor tells this story: He read in his morning paper that a man and woman, both members of his church, were seeking a divorce. That morning he stopped, as his custom was, to get some gasoline at the man's service station. He stood reading his paper inside the man's place of business. The proprietor was posting his books, while the attendant filled the pastor's gas tank. Everything was tensely quiet until the owner of the place looked up and snarled at the pastor: "Well, go on and say it. I know what you are going to say anyhow!" The pastor countered by saying: "I am not sure whether or not you feel that I am your friend. I don't want to say anything unless you feel that my friendship belongs to you."

The man was taken aback by this approach. Then he broke into a warm, anguished outpouring of his difficulties with his wife that had culminated in divorce proceedings. The pastor did not try to deal with it at that moment, but said: "I will take good care of your confidence in me. Do you think you and I could get together after your station closes, and talk this over?"

—Wayne E. Oates, in *The Christian Pastor* (Westminster Press)

PERVERSION

Religion is God's affair, but people misuse it as they do the blessings of their country, in order to oppress the poor and break the law.

—Heinrich Pestalozzi, in *The Education of Man;* Introduction by William H. Kilpatrick (Philosophical Library)

A STRANGE BOOK

"God opens a strange book before us for instruction when he makes us read our own hearts."

—From *François de Fenelon: Study of a Personality* by Katherine Day Little (Harper & Bros.)

HARMONY

A melody played by a solo violin may be preferable to the cacophony of a whole orchestra with each instrument playing its own tune in its own time. But if the orchestra can be persuaded to play in concert, it can make a mightier music than any solo. There have been times when the Christian orchestra made only a very discordant noise, but there are signs now that our divided Christendom is preparing to play together, not indeed in unison, but in that harmony in which each instrument contributes its own peculiar virtue.

—G. B. Caird, in *A Primer of Christianity* (Oxford University Press)

LOSS OF POWER

. . . The Church has become so vitiated by her efforts to produce variety from the Pulpit and throughout her entire program that she has lost her central emphasis and guiding power, and she has no purpose or plan other than something different each Sunday, each month, each year. . . .

—Richard Morgan, in *The Christ of the Cross* (Richard R. Smith Publisher)

RADICAL CURE NEEDED

Let me ask a pertinent question. Suppose every Russian in the world were to die tonight. Suppose the Kremlin walls were to disintegrate and become dust. Suppose Russia as a

ation were to cease to exist, her military might disappear. Would our problems be over? Would security and peace be our lot? No, the spectacle of a world in part overfed and in large part hungry; a world with its differing standards of living; a world with millions who have never known the meaning of liberty; a world hungry, ignorant and diseased, would still be a restless, seething world. The revolutionary urge would still confront us. The world must be reborn.

—G. Bromley Oxnam, in "Endless Line of Splendor," an Address

THE TRUTH HURTS

Perhaps the greatest difficulty which history presents to the believer in divine providence is the suffering so often caused by the triumph of might over right, the successful tyranny of the evil-doer. . . . That the suffering of the good may enrich the world with incomparable spiritual values is certainly true; whether and when it will change the evil wills of men to good is hardly within our purpose to discern, apart from our general faith in the ultimate victory of God. But we can see that suffering does bring out the true character of goodness, as Plato long ago discerned in regard to "justice." We can also see that one of the most powerful rebukes of moral evil is the spectacle of its consequences. If men really knew and reflected on the great demonstrations of this which history so amply provides, we might be living in a different world today. But it would seem that each generation needs to learn the lesson afresh, and the "old, unhappy, far off things and battles long ago" must still find renewal to make their appeal and to bring their warning home to the consciences of men.

—H. Wheeler Robinson, in *Suffering, Human and Divine* (Macmillan Co.)

FOREVER NEW

Recurring recognition of the Lordship of Jesus has repeatedly saved Protestantism from excessive institutionalism. . . .

—J. Minton Batten, in *Protestant Backgrounds in History* (Abingdon-Cokesbury Press)

FULFILMENT

The difference between the Old Testament and the New Testament is not to be found in the number of books or the dates of their composition. The dividing line is drawn with two words—"He lives."

The difference between Judaism and Christianity is not in the God revealed or in the ethics required. The distinction is to be made with one phrase—"He lives."

The difference between real and nominal Christians is to be measured by the intensity of the conviction that—"He lives." The difference between hope and despair, the difference between faith and cynicism is—"He lives."

—Robert D. Hershey, in *The Secret of God* (Muhlenberg Press)

PROGRESS

. . . *New social systems mean only a rearrangement of sinners,* so that new hands take over the privilege of doing evil unless inner revolution precedes social revolution. Progress is an illusion unless it has its roots in repentance, in a basic alteration of our motives, purposes, and hungers. Apart from brave new men whose anchors are firm in the heart of God, the "brave new world" will be a mirage.

—Harold B. Walker, in *Ladder of Light* (Fleming H. Revell Co.)

BEYOND THE HORIZON

The feeling of many people when they look on the sea for the first time is one of disappointment. They had expected an illimitable space to be unrolled before them and all that meets the eye is a strip of water, no wider, to all appearance, than their inland lakes. In the same manner there are those who are disappointed with the Lord's Prayer. It has been treasured through all these centuries by countless millions of Christians as the grand charter of their religion, but there seems to be little in it that makes it different from other prayers. It covers only a few of the manifold needs of men; it touches on nothing that has not always been apparent. But the ocean extends far beyond our vision to the ends of the earth, and this prayer of Jesus likewise stretches out into the infinite. All the world of truth that lies behind it is part of the prayer itself.

—Ernest F. Scott, in *The Lord's Prayer* (Charles Scribner's Sons)

ETERNAL CONTEMPORARY

The ordinary events of history, like the discoveries of science or the solutions of problems in mathematics, are passed over without feelings either of sadness or of joy. Most of them are too far removed from the activities of the present to produce in us any emotion at all. We study history; we are seldom moved by it.

But in the case of the story of Jesus of Nazareth there is an exception. The narration of those events, though more than nineteen centuries gone, possesses the same power as of old. Men choked by failure and stifled by disappointment and wrong breathe new life when they hear about him, and the account of his passion still calls forth endless tears, while the record of his resurrection brightens men's hearts with gladness and with hope. For this Jesus, though a figure of history, seems to defy the canons by which history is known: out of the past he speaks to us, and we listen to his words as if they were spoken by a contemporary.

—William R. Cannon, in *The Redeemer* (Abingdon-Cokesbury Press)

CAUGHT

If the patterns of our culture all moved in one direction, we could either flow with them or swim against them. But they are more like a whirlpool than a current. They flow several ways, against one another, and we are caught up in them.

—Seward Hiltner, in *Self Understanding* (Charles Scribner's Sons)

DEAD RECKONING

The historians of the time of Christ could have read their books and have predicted just what would happen in the next thousand years. And they would have been wrong! For Jesus came, and the course of world history was changed. When we leave God out of our reckoning we will always go astray. There is no hope for a better world without Him, but with Him "a better hope begins to dawn."

—Charles Ray Goff, in *A Better Hope and Other Sermons* (Fleming H. Revell Co.)

Pastors' Reading Guide

THE PASTOR presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in fields of special interest to pastors. These books have been chosen on the basis of sound scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of Pastors' Reading Guide is to serve our readers by recommending good books for their personal use and to encourage reading and study of the best in currently published literature. Two or more books, selected from ten categories of special interest to pastors, will be presented each month. This month's selections are in the fields of Devotions and Church History. Here are the evaluations of our consultants.

J. MINTON BATTEN, professor of Church History, Vanderbilt School of Religion, Nashville, Tenn.

DOUGLAS R. CHANDLER, professor of Church History, Westminster Theological Seminary, Westminster, Md.

FRED PIERCE CORSON, Bishop of the Philadelphia Area, The Methodist Church, Philadelphia, Pa.

FRED D. GEALY, professor of Missions and New Testament Greek, Perkins School of Theology, Dallas, Tex.

GEORGIA HARKNESS, professor of Applied Theology, Pacific School of Religion, Berkeley, Calif.

SIDNEY E. MEAD, associate professor of the History of American Christianity, Federated Theological Faculty, University of Chicago.

Strengthening the Spiritual Life

—By NELS F. S. FERRE

Harper & Bros., 63 pp., $1.

ALTHOUGH this is a short book, I have seldom read one that packs so much of helpful Christian wisdom into its few pages. After all, Brother Lawrence's *The Practice of the Presence of God* is even shorter, and it has been a devotional classic for three hundred years. Whether this will last as long I do not venture to predict, but as I read I find that it "speaks to my condition" in somewhat the same manner.

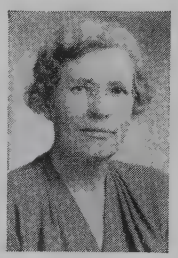
What makes it so gripping? First of all, I think, its spiritual genuineness. It has the ring of personal authentication as though Nels Ferré could say if he chose, *That . . . which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. . . . declare we unto you.* Although it is not primarily autobiographical, the author does not hesitate to draw upon his personal and family experience in the devotional life to illustrate the counsel he offers.

Another source of delight is the crisp, clear, vigorous, utterly transparent style in which the book is written. I have read most of Ferré's books, and while my mind has always responded with joy to his theology I have often found myself saying, "Why must he put such good ideas in such long, involved sentences?" This book is different. The words flow along in a clear, unmuddled stream, as if the author were writing with no conscious effort but as the Spirit gives him utterance.

And in the third place, there is a great deal of practical and workable wisdom in the suggestions that are made for strengthening the spiritual life. I do not quite see how anybody, whether novice or expert in the art of prayer, could read it receptively and fail to get from it some new ideas as well as a fresh impulse for the practice of the presence of God.

The content, which was originally delivered as a series of addresses to the International Convention of Disciples of Christ, falls into four main sections: "A Formula for Spiritual Success," "Strengthening Through Personal Devotions," "Strengthening Through Family Devotions," and "Strengthening the Spiritual Life."

The formula for spiritual success is, needless to say, no rule-of-thumb prescription, and spiritual success is a different thing from what success is often conceived to be. However, if one wants to stop worrying and find peace of mind and soul —the peace of God which passes all understanding—there is a way to do it.



Harkness

This way is epitomized in a trilogy of injunctions, *worship, work, wait.* Worship, the baring of one's whole life to God, banishes worry by banishing the self-centered anxiety and discouragement that often infect even our praying. Likewise, "Worry ceases when we work with God, for His work always counts." Worship itself is hard work. And neither is waiting easy, but to wait with God and for God is to find an antidote to our nervous fussiness and a repose in expectancy that our tension-torn age sorely lacks.

In the chapter on personal devotions the author gives a flexible pattern. Some can plunge immediately into joyous adoration, but most of us must take more pedestrian steps. These steps begin in relaxation, physical as well as spiritual; move to recollection of who God is and how he loves everyone completely; pass on to prayers for the restoration we need, and the lifting up to him of those we love best and great numbers of others for whom we should pray.

The chapter on family devotions is the most original and suggestive in the book. One gets from it a beautiful picture of a family knit together in Christian love, each having a part in selecting the hymns, reading the Bible, discussing its meaning, saying the prayers that make up this richest part of the day. The final chapter deals with such matters as recommended devotional reading, the forming of prayer groups, Christian giving, and other demands of personal growth.

A few questions may be raised about even so good a book as this. There is danger that some may read an over-simplification into such words as "To worship God is to know that whatever happens is for the best." The picture of family devotions, persuasive as it is, perhaps does not reckon quite enough with the obstacles in many laymen's families. And to say, "A particularly good opportunity for praying is afforded by traveling on trains or on buses, or while driving a

," leaves me wondering what might happen if while ving I prayed too intently! But these are minor points. The ok renews my faith and hope, and challenges me to be a ter Christian.—***Georgia Harkness.***

THIS BOOK about personal devotions should be read by th preachers and laymen. It deals in practical ways with ltivating the spiritual life. It describes in simple language w one man has done it. It also suggests specific ways in ich everyone can make God real in his life and acquire and e spiritual power in dealing with his every-day experiences the world.

We have too many books that only l us *about* the spiritual life. This one lps us to make the spiritual life our n. It is convincing because it is the ry of personal experience grounded theological scholarship and tested by plication.

Corson

Preachers need to be recalled, amid e multiple activities of a modern inistry, to the necessity of daily culti- tion of the presence of God. Laymen ed to be taught in real, rather than tificial, ways how it is done. All of us ed to be reminded that the presence God in our lives is natural and not unusual and that the ays of making God's presence felt are simple and not mplicated.

Especially valuable is his insight regarding the importance the family in winning the world for Christ, and in pre- aring children to live satisfactorily in this world.—***Fred ierce Corson.***

FOUR DEVOTIONAL addresses redolent with living ith and radiant with the glowing exuberance which is Nels erré are herein shared with the wider public. It would ndeed be difficult to imagine devotional literature packed ith more spiritual power than these few pages. This power, e suggest, is due to three characteristics.

First, here is Christian witness of the highest order. ith simplicity and sincerity Ferré tells us how *he* prac- tices the presence of God. He shows us *his* pathway into the holy of holies, un- til we find ourselves walking beside him with burning heart. Here is no second-hand experience, but fresh, eager, intense communion with God, a communion at once fully satisfying and yet increasing one's restlessness for fuller truth and better life.

Gealy

Second, the author is truly catholic in the comprehensiveness and inclusive- ness of his outreach. Like a tree which draws its sustenance from an intricate maze of root-system penetrating every direction beneath and from a profuse exfoliation of branches above, Ferré seeks and finds good everywhere: in Jewish, Christian, and—some would say—heathen saint. Any good anywhere is God's good, and is therefore spiritual food. Here s Paul's faith, "In everything God works for good with those who love him." It is this characteristic of the book more han any other that expands the soul of the reader and makes wide room for God. Imagine this: "We may pray for differ- nt branches of faith—Roman Catholic, Greek Orthodox, Lutheran, Episcopal, Baptist, Mennonite, Brethren, Seventh Day Adventist, Christian Scientist, Moravian, Methodist, Presbyterian, Friends, Congregationalist and others." Only a great soul is capable of such prayer in the spirit in which Ferré means it to be prayed, and only such a soul is really capable of entertaining God.

And finally, this is a fully God-centered conception of religion. The soul that is fully committed to God is now no longer concerned with itself: "Let your life testify to God's grace. . . ."

This is a book to be read not once, but until its spirit transforms the reader into a similarly wholesome Christian man.—***Fred D. Gealy.***

A *History of the Cure of Souls*

—By JOHN T. McNEILL

Harper & Bros., 356 pp., $5.

THERE is a most unfortunate unanimity of feeling among "busy pastors" (and among the less busy as well) that history books should be short books. This is no brief outline, nor is it too long. It is a discerning history written with a comprehensiveness due more to the skill and scholarship of the author than to its length. It is a heartening story of pastoral care that pushes the roots of today's ministry deep into the *acta sanctorum* of the past. All who wish to perpetuate that concern will find it both a duty and a pleasure to read this history.

A certain inclusiveness about the book makes it far more than just a history of pastoral care. Professor McNeill has tied the principle theme to several relevant subjects—morals, biblical theology, psychology of religion, religious education, to name a few—in straightforward writing, by clear insights and with careful documentation.

The plan of the book can be seen at a glance in the logical sequence of its chapters. Preceding the history of Christian pastoral care—the main feature—are discussions of the guidance of souls in the wisdom literature (particularly) of Israel, pagan classical philosophy, Hinduism, Buddhism, Confucianism, and Islam. New Testament lessons in moral and spiritual guidance are found in the conversations of Jesus, in "his striking miracles of mental healing in a wide range of types," in apostolic discipline and in the first Christian experiments of the application of repentance and prayer to sin and disease.

In the chapters on the church fathers, the Celtic Penetentials, and the later middle ages the author seems to be especially successful in presenting the best in pre-Reformation pastoral care. "Most of the typical features of medieval confession and penance" and their abuses are explained as well as the rise of sacramental (as distinct from disciplinary) penance. Professor McNeill's easy expansiveness here is sagely tempered by his admission that he "does not expect every pastor to make haste to know the medieval books of pastoral theology."

In describing soul care in the Lutheran and Reformed traditions analyses are given of Luther, Bucer, Zwingli, Bullinger, and Calvin. There is a vast, well explored literature behind the chapters on soul care among Anglicans, Presbyterians, Puritans, Congregationalists, Baptists, Quakers, and Methodists. The historical account is beautifully rounded out by two chapters, one on Roman Catholicism's experiences in this field and one on soul care in the Eastern Orthodox and Armenian Churches. The first of these is the more fully done and the last, called an "elementary" survey, nevertheless fulfils the requirement of comprehensiveness at which the author aims. But this begins to be perversion by synopsis.

History so well written about so vital a subject deserves better attention.

The modern pastor who is over his head in organization, promotion, and finance (mostly by telephone) will be a stranger to much of the pastoral care described by Professor McNeill. The basic problem in the book is sin; and the *cura animarum* here examined is of a higher type than mere churchism has time for. A remarkable variety of experience and method is described. The use of emotion to arouse repentance and of discipline to effect it, the erection of inner and outer defenses against passion and self-centered anxiety, the healing values in normal Christian fellowship, mutual consolation, private and public confession, absolution, the curing of contraries by contraries, sympathetic treatment of the sinner as a fellow sinner, comforting the sick and dying, the layman as a healer of souls—these and more are recurrent throughout the book. Add to this the whole literature of consolation, counsel, devotion, and discipline (correspondence, essays, penetentials, pastoral rules, and catechisms), and you have some idea of what has gone into this most careful history of pastoral care yet written.

It is entirely likely that some professional psychiatrists may find Professor McNeill's point of view a little "unscientific." That will be, in large part, because the scientific mind habitually tends to label a religious approach to any subject with a predilection to special pleading. The religious approach in this book, however, makes no demand for a religious monopoly. There is no defamation of science, least of all of the science of the mind. Although the author shows the contrast between the soul guidance of yesterday and the psychiatry of today, we sense no "plague-on-both-your-houses" attitude. While he believes that "the empire of medical science" has sought "the absorption of the territory" of the old-time guide of souls, yet he sees a deterrent to this process in the "feeling and fact of guilt."

Religion still has a rightful and unique duty to perform toward sin and conscience. The absolute claims of science have been resisted by some of the best in her family. Rank, Kunkel, Jung ("ally of the pastoral advisor"), and others support the author's claim that in the care of souls a mutual recognition of both science and religion is far more to be desired than the extinction of either.

Professor McNeill has added a list of "Books and Articles Consulted" which constitutes a fairly extensive library on the subject.—***Douglas R. Chandler.***

THIS WORK is addressed primarily to "the religious physician of souls." It is a tilt with the present "obsession with the contemporary" which blinds us to the fact that the religious physician of souls "stands in a long and honorable tradition," whereas "a scientific psychiatry indifferent to religion and philosophy is a new and strange phenomenon." The author suggests that if these two are to be brought together, "a mutual acquaintance between the two traditions must first be earnestly cultivated."

The word "tilt" in the paragraph above is applicable only to the immediate and superficial aspect of the work. In the Preface the author notes that "the volume has been half a lifetime in preparation." Those who know Professor McNeill will read into this rather dry factual statement the truth that behind the volume is a lifetime of devoted study leading to a mastery of all the tools of scholarship and mastery of the whole field of Church History. With such skill and learning behind it, the work really moves against the "obsession with the contemporary" with the force of an avalanche.

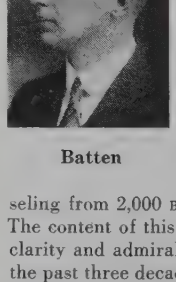
Yet when this is said, it must immediately be added that the work is neither dusty nor forbidding. For the author, in keeping with his subject, combines in his treatment a scholarly mastery of his material with the tender appreciatons of Christian pastor. As I read *A History of the Cure of Souls* was struck with the thought that here at last is a pastor's history of Christianity—a history that is oriented around what always has been, is now, and probably always will be a central concern of the Christian minister. The author might well have borrowed the sub-title from Jonathan Edwards' *A History of the Work of Redemption,* namely, "Including a View of Church History, in a Method Entirely New."

Chronologically the coverage is complete. Historically "the cure of souls" has included much more than our age of specialization inclines us to include. It included all of pastoral care. It touched upon all the vital life of the church. Throughout the book it is instructive and sometimes exciting to view the history of the Church from this new perspective. What minister can fail to be thrilled by the picture of Luther as the embattled shepherd of souls, or by noting that the scholar best in a position to know holds that Calvin "was more pastor than theologian, that, to be exact, he was a theologian in order to be a better pastor."

This is Church History that the pastor can grasp sympathetically, and with which he can feel a living continuity. And once his interest has thus been aroused, the many works on the cure of souls cited and discussed in the body of the book and/or listed in the extensive Bibliography may give him suggestions for profitable reading for years to come—profitable because the authority of "the religious counselor must rest primarily upon his spiritual expertness," and this "involves an understanding of the main elements of Christian experience and historic spirituality. . . ."

We shall long be gratefully indebted to Professor McNeill for undertaking and completing this magnificent job.—***Sidney E. Mead.***

THE CHAPTERS of this book are open windows through which we can view the process of spiritual counseling in operation through the centuries. The author regards the cure of souls as the sustaining and curative treatment designed to advance the well-being of the soul as the essence of human personality. Philosophers of varying viewpoints and religious guides in all the faith of mankind have served as physicians of the soul. Spiritual direction has been an especially important factor in the religion of Israel and in each stage of the unfolding panorama of the Christian movement. Here is the only comprehensive history of all phases of effort in this field.



Batten

This book is based on research which covered the literature on spiritual counseling from 2,000 B.C. to the conflicting theories now current. The content of this literature is summarized with remarkable clarity and admirable skill. No historical work issued during the past three decades has such a wealth of materials that can be used immediately in meeting the daily problems of the pastoral ministry. No other book gives so clear and adequate a survey of all the resources, techniques, dangers, and values involved in spiritual guidance. John T. McNeill concludes his history of the activities of the spiritual counselors of the past with words which express the purpose of his book: "May their successors, equipped with new skills, profit by their insights, avoid their mistakes, and surpass their achievements!"—***J. Minton Batten.***

REVIEWS

J. MINTON BATTEN, *Contributing Editor*

he Bible Thought-World

THEOLOGICAL WORD BOOK OF THE BIBLE, *Alan Richardson, ed. Macmillan Co., 290 pp., $3.50.*

his book, edited by the Canon of Durham (England), is work of thirty-one scholars, all but three of whom live in t Britain. Its aim is to elucidate the theological mean- of the key words of the Bible. The words, arranged abetically, come from both the Old and New Testaments. he writers assume that there is only one biblical revela- which culminates in Jesus Christ.

ome terms are treated briefly, others more extensively. gets twenty-two lines; *God, gods*, ten pages; *Love* (and ted words), five pages; *Spirit, Holy Spirit*, thirteen es. In short, the book is almost a one-volume Bible dic- ary, except that the interest is confined to words with logical significance. History, geography, archaeology, and ology appear only incidentally. No book of this sort, resenting as it does five denominational loyalties, will se everyone in every respect; readers are bound to find e articles more to their liking than others. There is, how- , a basic unity behind these pages, and this should be a rtening fact to all churchmen.

his lexicon is a unique publication, at least in the Eng- language, and it reflects the contemporary interest in ical theology. The danger in such a work is that theo- ans will put on superior airs and eschew the severe dis- ine of scholarship. It must be said at once that the con- utors to this *Word Book* have avoided this temptation. y utilize freely the methods and results of historical and rary criticism, although their learning is kept quietly in background.

ttention is called to a few points that illustrate that even od book must be read with caution. I note two inaccurate ements: the first Babylonian dynasty ended *ca.* 1550 B.C., 1750 B.C. (p. 23); the elevation of Mount Hermon is *ca.* 0 ft., not 7,000 (p. 268). There are some curious omis- ns. We might have expected "the Israel of God" (Gal. 6) to be referred to in the treatment of *Jacob, Israel* (p.). The article on *Prayer* (pp. 169-171) alludes neither to emiah as a man of prayer nor to Jesus' practice of private yer, although Mark 1:35 is referred to. *Prophecy, prophet* . 178-180) contains no reference to the term prophet be- applied to Jesus (e.g., Matt. 21:11), or to prophecy as a t of the Spirit (though the latter is dealt with under *nister, ministry*, p. 147).

The discussion of *Miracle* (pp. 152-155) contains the state- nt that "disbelief in the miracles is usually the result of belief in the biblical conception of God as the source of power." This may best be described as only one point of w, and the same remark must be made about the article *Virgin (Birth)* (pp. 275-277). The treatment of *Reveal, elation* (pp. 195-200) is strongly Barthian: In so important matter other views might have been represented as well. t all these are very minor blemishes. This lexicon is, in t, a splendid achievement, and its editor is to be congratu- ed upon having produced a most useful tool for getting at religious values of the Bible.—***W. Stewart McCullough.***

REVIEWERS

JACK ANDERSON, pastor, Wesley Monumental Methodist Church, Savannah, Ga.

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The Limits of Counseling

PASTORAL COUNSELING: ITS THEORY AND PRACTICE. *by Carroll A. Wise. Harper & Bros., 231 pp., $2.75.*

Two facts make this book on pastoral counseling significant at this particular time. In the first place, the interest of ministers in this new field is increasing so rapidly that the direction given will have much to do with the long-term place of counseling in the Christian Church. If ministers are led to expect more out of counseling than they are able to realize in the actual situation, they may become discouraged and give up the whole business. If ministers being introduced to this field do not know what to expect and what is required, the end results will be meager.

In the second place, this book appears with the endorsement of the new Pastoral Psychology Book Club and is its first selection. In this group are the leaders in the field of counseling and pastoral psychology.

The author does not try to describe the counseling process. His purpose is to "interpret" it, to show what is required of the counselor and point out his limitations and resources, and to show what results can be expected. The author has been working in the field long enough to speak with some authority. His book reveals that much of the minister's work that

passes as pastoral counseling has been superficial and ineffective. We have counseled with people who ought to be under the care of a skilled psychiatrist; we have mistaken symptoms; we have overlooked underlying motives; we have walked in where angels would fear to tread; and in many cases we have walked out without knowing how much real damage or good we have done. Every minister ought to read this book carefully, because in one way or another all of us are being called on to counsel whether we like it or not, and we ought to know our legitimate expectations as well as our limitations.

The author covers the entire field: the counselor, the counselee, the counseling relationship, insight and growth of the counselee, relation to the Christian faith, premarriage and marriage counseling, physically ill, and the bereaved. In every chapter he holds strictly to his purpose of evaluation and interpretation. It is the author's agreement with the general principles of nondirective counseling that brings the picture into clear focus for examination. He does not hedge or beg the question, but faces frankly the implications of the limitations. It is here that the unprepared minister will get his greatest surprise.

Take the counselor, for example. What can he do to help a person who comes to him with a problem? There is not much he can "*do*." He can furnish an environment in which the person may gain insight, he can accept him sympathetically, love him, appreciate him. But he cannot tell him what the trouble is or advise him what to do. He must be careful even in praying with him. He surely cannot censure the counselee or preach to him. Wise says: "The minister needs to remember that he cannot help anyone who does not want to be helped."

This approach is not reserved for those suffering deep inner conflict. It is to be applied generally and consistently. What can a minister do when a couple comes to make arrangements to get married? Strictly speaking, there is not much the minister can do, all our hopes to the contrary notwithstanding. Ordinarily persons about to be married are in no emotional state for constructive help. The prebachelor or prespinster is a much riper field for counseling. The very best the author can say in this whole area is that a program of education and counseling with young parents may eliminate the need for premarriage counseling twenty years later.

He applies this approach in marriage counseling. The main purpose in such counseling is not necessarily to save the marriage, but to help the people involved to work out their fundamental attitudes toward life. "Divorce in itself is not to be thought of as either a solution or a failure to find a solution. . . ."

Ministers who are unfamiliar with nondirective counseling will need further reading in this field to understand Wise's approach and to appreciate it. Carl R. Rogers has done the pioneering in this field. As far as I know Wise's book is the first in the field of pastoral counseling to face frankly the implication of this approach. It will not be easy for the average minister to accept. The life of a busy minister is so crowded that most of us are not willing to take the effort to prepare ourselves for skilled counseling and give the time necessary to carry it on as it should be.

This book is written from a constructive and positive point of view, and it is easy to read. The author expresses himself clearly without confusing the neophyte with scientific jabberwocky. Ministers looking for a description of the counseling process or step-by-step direction for carrying it out will need something like Seward Hiltner's *Pastoral Counseling*. I would like to have had more case histories and illustrations, but the author could not put everything into one book. Eve minister will be helped by reading this book whether l agrees with it or not.—***Jack Anderson.***

Protestantism in Scotland

JOHN KNOX'S HISTORY OF THE REFORMATION I SCOTLAND, *edited by William Croft Dickinson. 2 vo Philosophical Library, 374, 498 pp., $15 per set.*

JOHN KNOX IN CONTROVERSY, *by Hugh Watt. Phil sophical Library, 109 pp. $2.75.*

Dickinson's work will probably win recognition as th definitive edition of one of the great primary sources Reformation history. Knox both made and wrote the histo of the Scottish Reformation. He was a voluminous write Amid his varied activities in the affairs of church and sta he found time to prepare twenty-nine books for publicatio Of these, his History is the most important. It is the on detailed history of the Reformation prepared by one of th major participants in the stirring drama of the Protesta revolt from Rome.

Knox always wrote hastily and under the exacting pressu involved in the arduous championship of a cause which h judged to be vital for his nation and the kingdom of Go Like Paul, he was burdened with an "anxiety for all th churches" which led him to write books designed to me the immediate needs of the hour. This sense of urgency, wi its consequent haste and occasional carelessness, created dif cult problems for those who attempt to edit his works.

Hitherto the best edition of the History was that prepare by David Laing a century ago. This was reprinted in 189 but it has long been out of print. Most students of Reform tion history in our day, therefore, have been deprived of a cess to this impressive record of Protestantism at work transforming the life of the Scottish nation. Modern reade of Laing's edition find themselves constantly handicapped b the antiquated spelling and the profusion of Scotticisms th prompt constant guessing as to their real meaning.

All these difficulties are now solved. Dickinson provides th most authentic text of the History, with just enough of th dialect retained to make the reading of the book as fascinati an experience as conversation with a Scotsman who has th characteristic burr in a modified and understandable for Whenever the Scotticisms are not clear, Dickinson explai them in readily accessible footnotes, thus providing help w might need but would hesitate to request in conversatio

Indeed, these two volumes are a triumph of the editori art which is evidenced alike in introduction, text, footnote bibliographical aids, ten appendices, and a comprehensi index.

The History is divided into five books. Knox first wro Books II and III to record the progress of the Reformation Scotland from 1558 to the arrival of Mary Queen of Scots 1561. Later he wrote Book I to cover the historical bac grounds of the Scottish Reformation. Book IV is the fascina ingly interesting history of the struggle to save Scotti Protestantism from destruction at the hands of Mary Que of Scots during the years 1561-1563. Book V, telling the sto of the years 1564 to 1567, is a compilation of papers th Knox left in unfinished form.

Each book tells a thrilling story and cites documents whi are essential for the understanding of the efforts of the Pr estants of Scotland to rescue their church from corrupti and to deliver their nation from the blight of a decade

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medievalism. These Protestants found in Knox a leader of heroic stature and unlimited courage.

The History clearly reveals the fact that this reformer shared the rough coarseness and the intolerant spirit of his age. Despite these and other limitations, he was a prophet who implanted in the hearts of his people a new desire to know and to do the will of God. Knox typed the beliefs, organization, worship, and practices of the Presbyterian Church in Scotland. He helped to bring the best features of the Calvinistic Reformation to the English speaking peoples of the world.

It is fortunate that Principal Watt's *John Knox in Controversy* is being published at the same time as the new edition of Knox's History. His book, the Stone Lectures delivered at Princeton Theological Seminary in 1949, describes in detail three of Knox's controversies, those with Ninian Winzet, Quintin Kennedy, and Queen Mary. His interesting account of these conflicts will encourage all his readers to develop a new interest in further study of the rise of Protestantism in Scotland. Those who wish to pursue such study in the most effective manner will find Knox's History an indispensable aid.—***J. Minton Batten.***

Happiness in Old Age

THE BEST IS YET TO BE, *by Paul B. Maves, Westminster Press, 96 pp., $1.50.*

This is the fourth book in the new Pastoral Aid series published by Westminster Press and edited by Russell L. Dicks. This book is addressed directly to men and women beyond middle age, and it deals specifically with the special problems of older people. Those who regard the passing of the years with a bit of apprehension, as well as those who desire to make the latter half of life more interesting and constructive, will find this book to be of inestimable value.

The titles of the eleven chapters indicate the subjects discussed: "A New Concept of Later Maturity," "Looking Ahead to Retirement," "How to Spend Time Instead of Money," "How to Be Dependent," "New Beauty for Old," "New Friends in a Strange Land," "Traveling Alone for a While," "Take Another Chance," "How to Be Without a Body," "Side-Stepping a Second Childhood," and "The Meaning of the Aging Process."

Many years have been added to the average life span during the last half century, but if these years must be spent in dependency, idleness, or hopelessness they can bring only disappointment. For a long time it has been the concern of religious thinkers to find a way of helping old people to put content into their lives. They can have the assurance that they are capable of making a very important contribution and do not have to feel that they are a burden to others. In this book Maves points the way to better adjustments in later life that undoubtedly will make a definite contribution toward more satisfying living. A way should be found to place this work in the hands of all people who are beyond middle age.

From his extensive research in the field of the problems of older people, the author makes practical suggestions in *The Best Is Yet to Be* which will help his readers to respond creatively to the challenges and conflicts that everyone must face in some degree as he grows older.

A native of Nebraska, Maves received his A.B. from Nebraska Wesleyan University, his B.D. and Ph.D. from Drew University. After active service in the pastorate in New York and Vermont, Dr. Maves became instructor in Education at New York University School of Education. He is now assistant professor of Religious Education at Drew Theolog Seminary. In addition, he was also Research Associate in Department of Pastoral Services of the Federal Counci the Churches of Christ in America. With this background experience he is eminently fitted to write this book, wh will prove to be a blessing to many.—***Carl J. Scherzer.***

The Pursuit of Virtue

FOR GOODNESS SAKE, *by William Lawson. Sheed Ward, 184 pp., $2.25.*

The Roman Catholic Church has not in the past been no for the quality of its preaching, but there are signs tha new day is dawning. In America Monsignor Fulton J. Sh has attained a popularity among all creeds that phenomenal.

Here is a book of sermons from the pen of an Engl Jesuit which will rank high among such volumes. Fat Lawson is a clever writer and a biblical preacher. We n not always agree with his interpretation, but we must knowledge that he knows the Bible, as well as contempor life.

The thesis of this book is that goodness can be attracti The author opens the discussion by telling of his experie in speaking to a group of students. He asked them, "H it ever occurred to you how attractive goodness is?" A the answer was a definite "No." Building his sermons aro the cardinal and theological virtues, he does a good job making them attractive. The publisher says, "He certai does not guarantee sanctity in six easy lessons, but he mal the pursuit of holiness a good deal more of an advent than a wearisome duty."

To Methodist preachers who have promised to seek to made perfect in love in this life, this volume will give so interesting side lights on the Catholic teaching regardi that pursuit. It may offer a good corrective to the prevale idea that Catholics know only a doctrine of works, wh Protestants achieve holiness through faith. The truth seems be that, while we expect to be made perfect in love throu faith, we neglect the means; and our Catholic friends ex the means while actually depending on faith.—***R. Marshall.***

Education and Dogma

BEYOND HUMANISM, Towards a Philosophy of Catho Education, by John Julian Ryan. Sheed and Ward, 1 pp., $3.

The author, a graduate of Harvard in 1921, has been member of the faculties of Harvard, Holy Cross, Bost College, and the Catholic University of America. It see evident that his very pronounced condemnation of humani in education gets its character and tone by what he o served at Harvard and from what was included in a rep entitled "General Education in a Free Society," which w submitted by "a learned Harvard Committee after two yea of careful study." As goes Harvard so go many of the c leges who depend upon it for staffing their faculties w Ph.D.'s is an assertion in the opening chapter.

Because Mr. Ryan thus obtains the straw man whom h treatise seeks to condemn without any effort to examine t curricula, the faculties, the aims, the methods, and the r sults prevailing in distinctly Christian colleges and u

cities as well as in the liberal and conservative Protestant logical seminaries, this otherwise stimulating and ad- able treatise is filled with misrepresentations of education now being carried on under non-Roman Catholic yet nitely catholic Christian auspices.

Appendix C, which is labeled "Contrasting Theories ducation," this misrepresentation clearly appears. Under heading "Non-Catholic" the author set forth those theories are secular, which is to assert that any theories of edu- on that are not Roman Catholic are not, and cannot be, nitely Christian as defined by the catholic Christian. reviewer would observe that such misrepresentation, ther deliberate or due to ignorance, is wholly contrary he spirit and method of accurate scholarship in any sys- of education.

he few references to papal encyclicals are eloquent in r omission of the famous medievalist pronouncement dur- the papacy of Pope Pius X, namely, the decree *Lamen- le* of the Holy Office issued July 3-4, 1907. In this, sixty- distinct propositions, most of which evangelical catho- Christian scholarship would uphold, were condemned. He omits the encyclical of the same pope issued September 907 and entitled *Pascendi* and the injunction known as *entissimo,* published August 28, 1907. Both of these are igned to force into exceedingly narrow grooves the king of those whom the Roman church sanctions as chers or as supervisors of teachers. A hint as to the nar- ness of those grooves appears when it stated that "the y least 'Vocation' to which any layman is called" involves carry out [Roman] Catholic Action when called on by hierarchy to do so."

Having pointed out the foregoing very serious errors and attitudes as samples which certainly render the entire treatise to be anything but a presentation of a "Philosophy of Catholic Education," I suggest that it would be a first-rate brochure if the title were *Studies in Humanism: Toward a Philosophy of Roman Catholic Education.* With such an accurate title, what the author states about humanism and about the devastation certain types of humanism bring, especially when they would supplant or destroy the Christian gospel, together with the Church and the Kingdom which this gospel includes, constitutes a very much-needed warning for these times.

Moreover, all catholic Christians (and these include the truly Christian of all denominations) will join with Mr. Ryan in condemning the conception that certain sciences, arts, and philosophies should be mastered merely to satisfy a secular, intellectual curiosity. The highest type of truly Christian education demands that the whole gospel of Jesus Christ shall always and everywhere be the guiding norm, the alpha and the omega. We need to have the well-founded conviction that when this gospel is properly understood and presented the carnal man becomes a twice-born man, the product of divine regeneration, and a materialistic, godless social order is transformed into a divine fellowship, which brings about the sovereign rule of a Father-God right here in this world.

It is a distinct disservice to scholarly education when it is assumed that such education, to remain scholarly, shall have a closed mind which fails to recognize that in the past nineteen centuries essential Christianity, whenever and wherever actually tried, has brought about results beyond the power of mere humanism to achieve.—***Gaius Jackson Slosser.***

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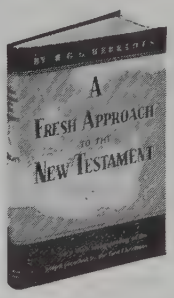

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What Is a Gentleman?

THE GENTLEMAN AND THE JEW, *by Maurice Samuel. Alfred A. Knopf Co., 325 pp., $3.75.*

A thesis need not be considered proved to be highly interesting. In his *The Gentleman and the Jew,* Maurice Samuel does not seem to me to prove his point, but he has an abundance of penetrating insights. One is quite willing to forego the clinching proof of his assertions in the light of the illumination he provides. This book is primarily a contrast between the Jewish ideal of man and the pagan ideal of men (the gentleman). It is of equal interest to Christians in that Samuel makes it clear that Christianity and Christians are subsumed within the Jewish idea. Accordingly, Christians may well be as interested in Samuel's observations as are Jews.

Samuel gives a bill of particulars of the distinctions between the Jewish-Christian ideal and that of what he calls the "gentleman." He contrasts the Jewish ideal of genuine, sincere, human sympathy and ethical conduct with that of the code of the gentleman. "It might be put thus: the gentleman is the noblest ideal of man possible in a society that immorally accepts competition and rivalry as the basis of life. For the acceptance of this view is an initial denial of the validity of goodness; it is —as I shall show—the contradiction of the prophetic and Christian . . . morality. Gentlemanliness is a device of the spirit for being immoral without losing one's self-respect; or rather, a device for heightening one's self-respect w being immoral."

One may properly demur that though all this is so, Samuel is a li arbitrary in investing "gentlemanline with such a negative connotation, one can feel in reading his book t despite the artificial nomenclature, ideal of being both a Jew (or Ch tian) and a true gentleman is not ne sarily subject to the inevitable tens which Samuel supposes. Such a re vation, however, should not deter from gaining the important insig that Samuel has to convey. His b is in part an assessment of genuine ligious feeling and the spurious ma festations of that feeling.

A section dealing with the Bible the least valuable part of his book. is an attack on Bible criticism, and veals little knowledge of that criticis But a biographical section on the b hood of an immigrant Jew in Engla is completely charming and touchi Very important, indeed, especially Christians, is Samuel's assessment Jew and Israeli. Here Samuel is at very best. He has some critical thin to say about current Jewish attitud American and Israeli, and since Sam has been an eminent lifelong Zioni his comments have the added value coming from one well qualified to spe

As one reads this book he may fr time to time feel himself resisting wh Samuel is saying. But he will emer the richer for having read this notab volume.—***Samuel Sandmel.***

Ecumenical Christian

CONSIDER PAUL, *by Holmes Rolston. John Knox Press, 217 pp., $3.*

The author says: "This study which is now presented in book form was first given as a series of Wednesday evening lectures in the church of which I was at the time the pastor." Calvin's pastoral lectures conveyed to posterity some of his great commentaries. Baxter's pastoral labors left behind spiritual classics, and Thomas Boston wrote and wrought among the people. The line has not run out.

A half dozen salient considerations make Paul vital for today. (1) He is the "rock upon which the whole attempted liberal reconstruction of Christianity breaks." (2) He is the "unwelcome fact" to the effort to capture Jesus Christ on the part of Reform Judaism and Unitarianism. "Paul stan at the heart of the problem of the rel tion between Christian and Jew." (Paul is at the crossroads of the tes mony of the Reformed Church Romanism. (4) Paul is the heart of th ecumenical movement in Protestantis (5) Paul offers a key to "that inner co flict within conservative Christianity (6) Paul offers "a synthesis of th radical and conservative elements Christianity."

One memorable passage follows th proposition: "It would be an interesti experiment . . . if we would reverse th usual procedure and try to put ourselv in the position of a man without an knowledge of the Gospels or of th Acts who was reading through th Pauline Epistles." Thereupon follows

ng collection of the great facts of fe and person of our Lord as this est preacher of His gospel ex- d them in his letters.

e writer takes pains to conserve octrine of inspiration without de- ing on "mechanical" inspiration, acting "inerrancy" for the Scrip- "in matters that have no vital on to the content of revelation." s use of the Old Testament offers ey, the writer thinks, to a "sound ine of inspiration."

lvin, we feel, handled this delicate er more deftly than the present nentator. For example, Calvin says t Romans 10:6: "He [Paul] does therefore repeat verbally what s has said, but makes alterations, which he accommodates more suit- to his own purpose the testimony loses . . . If then you take these s as spoken for illustration, or by way of improvement, you cannot say that Paul has violently or ineptly changed the words of Moses, but you will on the contrary allow, that without loss of meaning he has in a striking manner alluded to the words."

This writer does not recall finding a "mechanical" doctrine of inspiration in his theological teaching under B. B. Warfield, J. G. Machen, W. P. Armstrong, and C. W. Hodge. On the other hand, a striking statement by B. B. Warfield is recalled. He spoke of the "sin of a book." This, he said, is a failure to tell the truth, and the Bible is not guilty of this sin. Like the Lord of the Bible, "there is no sin in Him." "Accuracy" and "inerrancy," yes, because truth is at stake, and we must not lose the challenge of the Word of God to his Church for its direction in purity, power, and persuasion. —***Stewart M. Robinson.***

oman Catholic Evangelist

QUENT INDIAN, The Life of mes Bouchard, California Jesuit, *by hn Barnard McGloin, S. J. Stanford niversity Press, 380 pp., $5.*

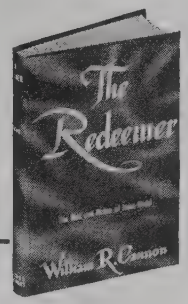
e Americans are becoming more more interested in regional litera- and history. Here is the story of a who had great influence in the native period of Northern California the Pacific Northwest. Indirectly s also an interesting study of re- us tensions on the frontier and of an Catholic psychology.

ames Bouchard did as much or more any man to restore or create a itual vitality in Roman Catholicism he West. He also added much to prestige. He was an eloquent acher, an imposing personality, and range mixture of religious zeal and asional deep despondency. His life y is full of dramatic details and cts.

His grandparents were French immi- nts and bore the name of Bucheur. ey were ranchers on the Rio Frio in xas. When a band of Spaniards rdered some Comanches, the Indians aliated by burning the Bucheurs at stake. Their children were spared l were adopted by Indian families. en the daughter was fifteen she was rried to a Delaware brave whose ne was Kistalwa. Their first child s a son whom they named Watomika. en he was a youth in his late teens, e Protestant missionaries visited Delaware reservation. He and two other Indian youths returned with them to Marietta College. This was in 1834 and young Watomika began to call himself James Bechor, and then later James Burchard. He studied for the Presbyterian ministry, but apparently he was unable to give full-hearted acceptance to the stern doctrines of John Calvin.

Following college the young man went to St. Louis as a sort of assistant minister. One Sunday afternoon he casually dropped in on a Catholic service where children were being instructed. He felt at home at once. In 1847 he was baptized as a Catholic and in 1855 was ordained as a priest. His first years as a priest were unhappy. He seemed ill-suited to the parish priesthood. In 1861 he was sent to San Francisco, and almost at once he became known for his eloquent preaching.

Father Bouchard preached and lectured widely for over thirty years. Both Catholics and Protestants heard him and his addresses were evidently of a controversial nature since they stirred up considerable opposition. John Hemphill, Irish immigrant and Presbyterian minister, was especially antagonistic. Dr. Otis Gibson, one-time missionary in China and later Superintendent of the Methodist Chinese Mission, rose to disagree when Father Bouchard, surprisingly, took a very strong stand against the Chinese in California. This anti-Chinese feeling and his violent opposition to woman suffrage are hard to understand.



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Popular in the cities of the Coast, Father Bouchard preferred the mining camps and the smaller towns for his preaching missions. He traveled incessantly until he was a familiar figure over a wide territory. He was sincerely loved by many people. No less than eleven preaching journeys through Oregon, Washington, and Montana are listed in his journal. He was an extremely effective orator and evangelist and upheld the standards of Roman Catholic dogma with great zeal.

An interesting thing about the book is that the author quotes extensively from the addresses of those who opposed James Bouchard. These quotations he uses to illustrate Protestant bigotry. But he quotes very sparingly from Bouchard's addresses, though the very titles prove they were extremely dogmatic and provocative. The nearest the author comes to admitting this is on page 161, where he says Bouchard had some "hard things to say about the Protestants."

The author is a Jesuit, and the book bears the imprimatur of the Bishop of Sacramento. This almost guarantees that it is written with a definite slant. For this reason, it is rather surprising that the book is published by the Stanford University Press. But if one remembers that it is written from a strictly Roman Catholic viewpoint, he will find it a book of real historical significance and human value. James Bouchard on any count was a great man and a real influence.—***Carl M. Davidson.***

Divine Event in History

THE CLAIM OF JESUS CHRIST, *by Dom Gregory Dix, Wilcox & Follett Co., 86 pp., $1.25 (paper binding).*

The author seeks to relate in a practical and effective way the claim of Christ, as understood by the early Christians, to the "real life" of each Christian. The "claim" he finds in the words of Paul, "*Jesus our Lord . . . was delivered* [to death] *for our offences, and was raised again* [from death] *for our justification*"—that is, "rose again to become goodness in us." (Romans 4:24, 25.)

How is this theological doctrine related to the everyday life of man? We act upon the basis of our beliefs. One of those decisive beliefs is the goodness of God and the desire to seek him. Yet we find ourselves confronted by sin within ourselves as soon as we set out to seek God. This contradiction must be resolved if man is to find salvation. The Gospel is unique in that it seriously confronts the fact of human sin with an act of God in Christ.

The logic of this position is that Christ becomes not merely an altogether wise and good teacher, but a person who by his death and resurrection affects the very roots of man's being before God. It means that we are saved not by an idea but by an event. "He suffered under Pontius Pilate." That phrase originally signified a date.

"God was in Christ reconciling the world unto himself," the early Christians proclaimed. This affirmation forced itself upon them as they saw and heard Jesus in "real life." What he himself had been so changed the first apostles that even the Roman empire could not stop the spread of Christian propaganda.

The claim of Christ persisted through the rise and fall of the civilizations which succeeded the Roman empire. The Church and Christians must always be involved in the institutions of the passing time, but the Christian faith is not bound up with these institutions. There is a toughness which gives persistence to this affirmation that Christ is the Wisdom and Power of God.

The reconciliation of man to God is hindered by sin. It is man's freedom and his self-regarding tendency that make sin possible. This freedom of man is not abrogated by God who created him. Rather God makes the appeal of love through Christ upon the cross.

In accepting the claim of Christ, outward forms are essential because of the nature of man and the nature of Christ's atonement. Man's nature is such that it inevitably puts a particular belief into appropriate action. The Atonement was an event in history. of this fact comes the Church, the of that one life in each of those are Christ's.

Because salvation is given in event it must issue in an act. This tion in which the life of goodnes imparted in the Holy Communion, Mass. Therein is received not an but a life. In you, in the Church, claim is "fulfilled."

This is a thought-provoking b which succeeds well in relating deed of Christ to the need of man, in theological terms but in terms the daily life of men and women. M readers will agree with the conten that salvation is corporate, impar through the Church. They will not agree that the sacraments are essen to salvation.—***William R. Guffick.***

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.

Science Over Al

NATURE, MAN AND GOD: A S thesis of Pantheism and Scient Humanism, *by Oliver S. Rei University of Pittsburgh Press, 19 Pages ii, 152. $2.*

The author of this volume is a p fessor of philosophy at the Univers of Pittsburgh. He presents here "planetary way of life based on a wo philosophy." All diverse cultures w be absorbed into a monistic system. T advance toward integration, which derlies the present chaos, is, he believ as logically attainable in the realm ideas as it is in technology.

Loyalty to mankind will be the r ing motive of this new order. The un of the world's culture will be symb ized in a world university, to be spo sored by UNESCO.

Man will be the measure of all thin There will be a religion. Science w dictate its nature. It will need and w have no god in the sense that theis understand God, and it will be fr from churches and creeds. For orga ized religion is conceived by the writ to be opposed to human progress.

What man will mean by "God" is h own best self idealized or projected. H must lift himself by his own boot-stra or stay the way he is.

The only mysticism existent toda our author thinks, is to be found science. Laboratories have taken t place once held by temples of worshi Contemporary churches possess neith scientific knowledge nor mystic feeling.

He brings forward, therefore, a cr

of the scientific mind—"scientific ism"—as the only kind of religion relevant to a unified and an adequate world. For "God" he substitutes personal "universal guiding field intelligence."

Progress, according to this view, is only in man's own hands. Man will come to understand everything, for there is nothing anywhere that cannot be understood. He will ascend from conquest to conquest over nature and himself until fear and frustration will be nonexistent. Ethics will ask nothing of religion, and no one anywhere will make use of that discouraging word, sin. The governing aim of everyone will be to make the world increasingly safe.

The author is buoyantly optimistic that the prospect of this dream coming true. But there are certain considerations that make the reader rather seriously dubious. Has man demonstrated sufficient competence to be the creator of this brave new world? Has science taken us forward, or away from, peace on earth? Again, do all scientists feel as self-confident about science as the author of this book does? It would be unfair to the author to infer from this book that integrity is not to be found among scientists.

Does anyone suppose that our pressing theistic religions are going to discard our personal God for an *it* which is within but not above nature, and that there is no such things as love and duty?

We do need now the note of hope that comes through this writer's program. Progress and continuous endeavor are, as he pleads, be man's distinctive virtue. But this quality of forwarding tension does not demand—and does not comport with—the judgment that there is no other personality in the universe greater than man.—*Mims Thornburgh Workman.*

THEOLOGY OF ALBERT SCHWEITZER, *by E. N. Mozley. Macmillan Co., 117 pp., $2.*

A short résumé of Schweitzer's theology presented chiefly through extracts from his four major religious works. His interpretation of the apocalyptic element in the teaching of Jesus is given special emphasis. Schweitzer contributes an epilogue in which he discusses "The Conception of the Kingdom of God in the Transformation of Eschatology."

THIS WE BELIEVE! *by Eric Montizambert. Morehouse-Gorham Co., 142 pp., $2.*

A non-technical discussion of the basic facts of Christian belief and practice. Both ministers and laymen will find in this book a clear statement of what Christianity is, solid evidence of its truth, and an abiding challenge to apply its message and its power in meeting the desperate needs of our times.

FARMING AND GARDENING IN THE BIBLE, *by Alastair I. MacKay. Rodale Press, 280 pp., $3.*

A well-organized compilation of a mass of information about the environment and activities of rural people as described throughout the Bible. Rural ministers will find a wealth of helpful illustrative material in this book.

SERMONS for SPECIAL DAYS

THE AUTHOR

CHARLES M. CROWE, pastor of the Wilmette Parish Methodist Church, Wilmette, Illinois, has contributed to *Christian Century,* the *Pastor; Pulpit,* and other religious periodicals for many years. He is a regular speaker on the Mutual Network program "Faith in Our Time."

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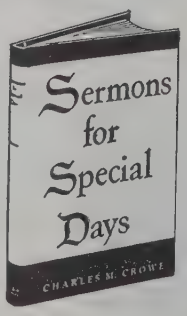

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Advocates of Social Justice

THE LIFE OF MAHATMA GANDHI, *by Louis Fischer. Harper & Bros., 558 pp., $5.*

GANDHI'S LETTERS TO A DISCIPLE (Introduction by John Haynes Holmes). *Harper & Bros., 234 pp., $2.50.*

CHARLES FREER ANDREWS: A NARRATIVE, *by Benarsidas Chaturvedi and Marjorie Sykes. Harper & Bros., 334 pp., $3.75.*

Here are biographies of two parallel lives. Each influenced the other in his own way. Gandhi called Andrews the "Good Samaritan" and once said that he was "more than a blood brother to him." Both were mystics, one spring from a Hindu culture and the ot from a Christian culture. *Gandhi's l ters to a Disciple* completes the t trio of studies now available on Indian leader, Gandhi. The group ma a real contribution to a wide un standing of spiritual dynamics.

The Gandhi biography is the n comprehensive that has come from press. To Gandhi's own autobiogra the author adds insights from Gand personal contacts and correspond with others. The interpretation is s pathetic, showing Gandhi's gen concern for the Indian's welfare ev where. He was unselfish, and the p he earned as a political figure was rived solely from his desire to lift In No political leader has arisen in re years possessing such a record of jective interest in others.

Andrews was greatly influenced the India he went from England serve as a Christian missionary. He came not only an associate of Gar but a citizen of India, identifying h self with the struggles of the Ind people. He probably will be ranke one of the foremost advocates of so justice. He gradually drew away f the institutional program of the ch but not from Christian teachings. A intimate of both Tagore and Gandhi learned their philosophy of life incorporated much as his own. three followed different paths to re spiritual objectives, but all t seemed to realize their hopes.

A picture of the strange blend of three great religious systems in Gandhi personality is furnished by author in the chapter that g Gandhi's philosophy for the fast. the end of one fast, when he was a to depart, as he said, from twenty of "grace, privilege and peace," enter "the world of strife," And met him, and at his request sang Christian hymn, "When I Survey Wondrous Cross." Another read f the Koran, and Gandhi concluded reciting from the Upanishads and s ing the Vaishnava hymn.

The compiled letters written Gandhi furnish valuable source terial for studying the man him They reflect him as only his own sonal pen can. Through the volume catches glimpses of the intimate tionship between him and his i circle of friends. The subjects tre reach from what appear small and significant ones to world affairs. On whole, the letters are needed by all dents who would know the tho processes of Gandhi.—***John O. Gr***

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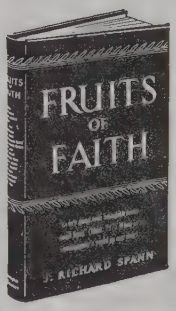

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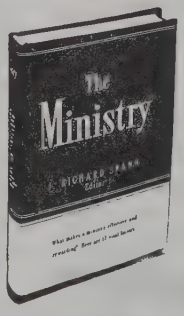

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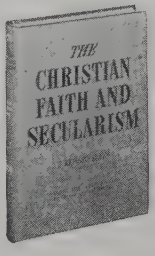

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BOOKS BRIEFLY NOTED

PHILOSOPHIES OF F. R. TENNANT AND JOHN DEWEY, *by J. Oliver Buswell, Jr. Philosophical Library, 516 pp., $6.*

critical study of empiricism in the sophies of Tennant and Dewey. elaborate description and minute sis Buswell finds Tennant guilty inadequate realism" and Dewey oughly non-dependable because of *a priori* negations." Rejecting these asting empiricisms, Buswell pleads constructive philosophy based on stic realistic dualism," but he is too clear in stating what this s. Perhaps after completing this hing criticism of the philosophies ennant and Dewey, he may define wn ideas more clearly in another .

'S JOIN THE HUMAN RACE, *Stringfellow Barr. University f Chicago Press, 30 pp., 25 nts.*

nother facile solution of the prob- of the world expressed within the s of a few pages. "America must playing Santa Claus!" The answer ld be the establishment of a World lopment Authority which will do he world all that TVA does in one nal area and more. The author is ressively vague as to who will ce and control the bold new ven- but you can easily guess the in- ed solution. The people of the ed States will finance it, but they not control it. This is Santa Claus n, deprived of the white beard and itional uniform, but riding high, , and handsome with unknown ies guiding the reindeer.

N CHRIST HELP ME? *by C. C. Martindale. Newman Press, 205 p., $2.25.*

his is a worthy addition to the long of helpful devotional books pre- d by members of the Society of s. Father Martindale maintains the is that Jesus contains in Himself y element that we feel we need if are to be helped. The book closes this challenging appeal: "If ist in any way attracts you, try to as you think He would like you to that is the approach of Faith. , once Faith is yours, try harder to according to Christ, and there will r be a day when He does not her reveal Himself to you."

THE RELIGION OF COLLEGE TEACHERS, *by R. H. Edwin Espy. Association Press, 216 pp., $2.75.*

A report on the beliefs, practices, and religious preparation of 440 representative faculty members in church-related colleges. This study furnishes factual material which will prove of interest to all who are concerned about strengthening religious emphases in our American colleges.

CATECHISM OF THE "SUMMA THEOLOGICA," *by R. P. Thomas Pegues. Newman Press, 315 pp., $2.75.*

A condensation of Thomas Aquinas' *Summa Theologica,* written in catechism form. It covers all the main questions discussed in the greatest theological work produced during the Middle Ages.

THE PROBLEM OF CHRIST IN THE TWENTIETH CENTURY, *by W. R. Matthews. Oxford University Press, 88 pp., $2.*

These essays, the Maurice Lectures for 1949, recognize the values in past attempts to define the unique nature of the personality of Christ, but they emphasize the need for restudy and restatement of the doctrine of the Incarnation in the light of current biblical criticism and modern psychology. Matthews argues that the new knowledge of human personality, especially that accruing from psychiatry and psychical research, can aid men of the twentieth century in gaining a new and clearer understanding of the nature of the person of Christ.

THE SPIRIT OF LOVE, *by C. F. Kelley. Harper & Bros., 287 pp., $3.50.*

François de Sales (1567-1622) promoted a revival of interest in Christian mysticism in the Roman Catholic Church during the period of the Counter Reformation. This book presents his teaching on the spirit of love. De Sales's ideas and writings are presented against the background of a wealth of biographical detail.

THE THEOLOGY OF REINHOLD NIEBUHR, *by Edward J. Carnell. Wm. B. Eerdmans Publishing Company, 250 pp., $3.50.*

Niebuhr's theology interpreted in the light of one controlling concept—the dialectical relation between time and eternity. Carnell, thoroughly loyal to the classical Reformation theology, makes a careful and fair analysis of Niebuhr's writings and ideas. He finds in Niebuhr's brand of Neo-orthodoxy much that he admires and more that he repudiates.

KIERKEGAARD, THE MELANCHOLY DANE, *by H. V. Martin. Philosophical Library, 119 pp., $3.75.*

An attempt to tell the story of Kierkegaard and to present his main thoughts within a brief compass and in a connected manner. The author believes that Kierkegaard opens up Christian truth in a unique and challenging way. He shares his ardent admiration of the Danish thinker with his readers in an interesting manner.

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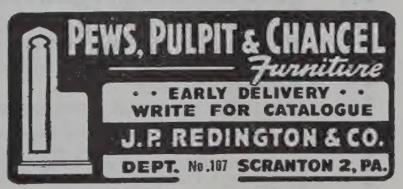

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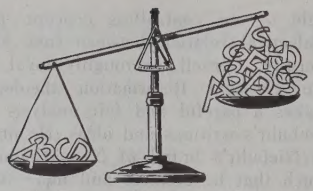

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monday morning

"WE BROKE into church last Sunday." This was the way my friend referred to his family uniting with the church. My question, "Why have you been so long settling your church relationship?" brought out an interesting story. It portrayed the difficulty faced by this family and others in transplanting their lives into a new community. Let me suggest that the figure of transplanting be fixed here to be returned to later.

The family of which my friend, say Mr. B, was the head had never been disassociated from the church. In fact, he, his wife, and his son and daughter had been "active" in Sunday school, youth work, W.S.C.S., etc. They had moved from a community where they had lived for many years and where the children had grown to the late adolescent age. On the first Sunday after settling in their new home they went to the church nearest their residence. There they discovered that they were strangers in a new commun

The Newcomer

BY THE ELDER

Now, knowledge of Mr. B's vari connections had preceded him. Kiwanis Club had sent a letter of i tation for him to come to their meeti giving date, time, and place. And w he did reach the city they followed their written invitation. He was ta into the club at once, and from the set was placed in a friendly congenial atmosphere, and he star at once to grow in the new setting.

But church connections, which anticipated would afford less diffic in adjustment, were most difficult. family's experiences may not have b typical, but they have been duplica in other communities.

On their first Sunday in the chu the whole family at the close of service went forward to meet the tor. He was engrossed in a conversa that drew out for minutes. Finally, barrassed, Mr. B and his family w drew quietly through the side d During succeeding weeks they retur to the church but continued to treated as strangers. Neither the ister nor any of his members cal and later the family out of sheer viction of the importance of stay united to the church "broke in." Ne theless the indifference of the chu to them during that critical period tarded their adjustment to their environment.

Waving aside the avalanche of al and excuses that can be made to recital of this episode, let us return the horticultural figure introduced the outset. Anyone who has plan shrubbery or trees knows that gett them to live after being placed by nursery requires continuous attent There is a period of adaptation and justment for every newcomer mo into a new community. Regardless what he has been, or where he has li it is the responsibility of the church help make the transplanted plants set in their new location. A frien congenial atmosphere that liter "takes people in" offers assurance continued activity and growth. Whe we like it or not, many persons on inactive lists are casualties to indif ence and apathy. They just will not if they have "to break in."

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Regeneration

There have been in all ages daily miracles of life transformation through the perspective which religious insight can bring. The new element is not a new religion, but a new realization of what religion means for one's own life. Even those of us who were reared in the Christian faith, and re-accepted it voluntarily when we became adults, may need to be born again into realization of its full dimension. We may believe in Christ, but not have seen in the recesses of our inner lives that his incarnation, becoming flesh as we are, shows that God Himself has come and does come into human life even unto the depths of our despair. A dogma may become a living faith.

—Seward Hiltner, in *Self Understanding*
(Charles Scribner's Sons)

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